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ABSTRACT

College 1, sponsored by the Council for the Advancement of Small Colleges (CASC) in 1978 and 1979, is described as a short-term, national experimental college that brings faculty and students from small U.S. liberal arts colleges together in a temporary educational system. During this four-week summer program, new teaching methods, new course designs and content, different modes of student-faculty interaction and evaluation, and alternative assumptions about educational philosophy, values and practice were explored. The sessions were held on the campus of Bowdoin College in Maine, and included nine faculty from CASC colleges and 24 students, who recieved six credits. This report describes in detail the conception, planning, execution, and evaluation of the College 1 project. A week-by-week account is given of the 1978 program. An overview of program outcomes is given in the following areas: personal (student, faculty, and administrators); interpersonal; organization/community; thematic (work, leisure, and service); specific content; general intellectual; teaching/learning; curricular; and institutional. Evaluation forms for both 1978 and 1979 programs are appended. (MSE)

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THE COLLEGE 1 EXPERIENCE: INTEGRATING WORK, LEISURE AND SERVICE

by

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Dean of College 1

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Dominican College

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PREFACE

In one sense, this publication on College 1, the first national experimental college of the Council for the Advancement of Small Colleges, represents the culmination of a two-and-one-half year project focusing on a new approach to faculty and curriculum development: the use of temporary educational systems. Under a grant from the W. K. Kellogg Foundation, College 1 was conducted during the summer of 1978. A second session of College 1 was conducted during the summer of 1979. The nature and outcomes of these two temporary educational systems are described in Chapters One and Three. The second chapter provides an analysis of the concepts that underlie the theme of College 1--"Work, Leisure, and Service." The three chapters taken together constitute a summary statement of the important knowledge gained from this first venture into temporary educational systems.

The exploration and use of temporary educational systems will not end here. The College 1 experience will play a key role in the implementation of a major CASC program to be implemented over the next four years. CASC is assisting a number of its member colleges and faculty to set up temporary experimental colleges through its Project QUE (Quality Undergraduate Education)--a four-year curriculum development initiative that has been funded by the W. K. Kellogg Foundation.

In addition, individual faculty, students, and administrators in the College 1 program will continue to study and write about work, leisure, and service. Future publications are expected on this topic by College 1 participants as they explore further these areas of great concern in our society. We look forward to future statements that will advance the concepts and conclusions derived from College 1.

The faculty, students, administrators, and other participants in College 1 are to be thanked for their contribution to the ideas contained herein. As co-authors of this volume, William Bergquist, John Lounibos, and John Langfitt are to be commended in particular. We wish to express our appreciation to Jennifer Grimes and Jean Brodsky for their editorial assistance, and Ann Blair for her valuable assistance in production of this manuscript. Finally, we wish to recognize the significant contribution made by the W. K. Kellogg Foundation in providing funds and encouragement for this new venture in curricular and faculty development. We firmly believe that this project has been worthy of their support, and that this book will help to spread the valuable lessons learned from the College 1 experience.

Gary H. Quehl
President

January 3, 1980

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CHAPTER ONE

THE PROGRAMMATIC, CONCEPTUAL AND THEMATIC BACKGROUND FOR COLLEGE 1*

During the summers of 1978 and 1979, the Council for the Advancement of Small Colleges (CASC) initiated a bold new approach to professional and curricular development under a generous grant from the W. K. Kellogg Foundation. Making use of a temporary educational system in which faculty and students from small liberal arts colleges throughout the United States created a college for a four-week duration, CASC was able to encourage and facilitate the exploration of new teaching methods, new course designs and content, different modes of student-faculty interaction and evaluation, and the exploration by both faculty and students of alternative assumptions about educational philosophy, values and practices. Members of the CASC staff and consultants to the project believe that "College 1," the name given to this first national experimental college, represents a major new "social invention" that is potentially of benefit to many different colleges and universities.

The idea of a short-term, national experimental college that involves faculty and students from small private liberal arts colleges emerged at the Council for the Advancement of Small Colleges (CASC) from over a decade of experience in conducting curriculum and faculty development programs, from recent writings about temporary settings, and from several previous experimental initiatives. Following is a brief description of these precursor programs and concepts.

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*Prepared by William Bergquist.

CASC PROGRAMS

CASC first exhibited a concern for curriculum and faculty development in its sponsorship of Arthur Chickering's 1969 study of student development and its implications for the curriculum of CASC colleges. This study led to the publication of Education and Identity, a major work in the field of higher education.[1] In succeeding years, Harold Hodgkinson and Richard Meeth effectively promoted the use of competency-based curricula at CASC colleges, leading to the development of nationally-known model programs at such colleges as Alverno, Sterling and Mars Hill.

Primary attention in the teaching-learning domain was directed in the mid-1970's from curricular matters to the development of faculty resources. A one-year project, funded by the Lilly Endowment, enabled CASC to assist colleges in planning for faculty development, while a succeeding two-year project, funded by the W. K. Kellogg Foundation, provided training in the use of various faculty development techniques to on-campus consultants from forty-five CASC colleges.[2] In conjunction with these two projects, CASC produced two volumes of A Handbook for Faculty Development.[3] These books have been and continue to be widely used and valued within and outside CASC colleges.

In the later 1970's, CASC once again redirected its attention to curriculum development, with a Kellogg-funded administrative development project (1976-77) that, in part, emphasized academic leadership in the design and implementation of major curricular reforms. Several other CASC projects have also contributed to the curriculum development of its member institutions, including the Carnegie-funded Planning and Data System modules on such relevant topics as student attrition, campus goals, and learning outcomes and the Kellogg-funded National Consulting Network (which provides consultative services in a variety of areas including curriculum design and implementation).

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[1] Arthur Chickering, Education and Identity (San Francisco: Jossey-Bass, 1969).

[2] Gary H. Quehl and William H. Bergquist, Final Report to the W. K. Kellogg Foundation on the Advanced In-Service Faculty Development Program of the Council for the Advancement of Small Colleges (Washington, D.C.: Council for the Advancement of Small Colleges, 1977).

[3] William H. Bergquist and Steven R. Phillips, A Handbook for Faculty Development, Volume 1 (Washington, D.C.: Council for the Advancement of Small Colleges, 1975); William H. Bergquist and Steven R. Phillips, A Handbook for Faculty Development, Volume 2 (Washington, D.C.: Council for the Advancement of Small Colleges, 1977).

The specific source of inspiration and initiative for the National Experimental College program was the Kellogg-sponsored two-year faculty development project mentioned above. The on-campus consultants who participated in the project suggested that CASC establish an experimental setting in which faculty from several CASC colleges might be able to explore alternative curricular offerings and instructional methods. An initial attempt at implementation of an experimental college during the summer of 1976 was unsuccessful because of inadequate time to plan and recruit students for the college. This initial attempt, however, clearly established the validity of the concept and the interest of faculty in participating in such a program.

In summary, the various CASC projects on faculty and curriculum development established a context for the initiation of CASC's most adventuresome project in this area -- the CASC National Experimental College.

In 1976, CASC submitted a proposal to the W. K. Kellogg Foundation for the funding of a national experimental college as part of a more general project concerned with the integration of liberal education, work and life-long learning. Other elements of the project were the 1977 CASC National Institute, on-campus consultations and publication of a handbook entitled Developing the College Curriculum.[4] Building on the general theme of the Kellogg project and its emphasis on curricular reform, the first CASC National Experimental College ("College 1") focused on the relationship between work, leisure and service, and emphasized experimentation with alternative curricular models and course content. The planning committee for the 1977 CASC National Institute was constituted as the Advisory Board to the Experimental College in order to insure this continuity.

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[4] Arthur Chickering, et al., Developing the College Curriculum (Washington, DC.: Council for the Advancement of Small Colleges, 1977).

BACKGROUND LITERATURE

The conceptual origins of the CASC National Experimental College can be found in several books and articles on temporary systems. One seminal work, The Temporary Society,[5] by Bennis and Slater, refers to the increasing tendency in the United States for people to form short-term relationships with other people in order to accomplish specific tasks and meet social needs. We must, according to these authors, prepare ourselves and our children for a society that requires the making and breaking of relationships with other people in a manner that is productive, creative and respectful of the humanity of ourselves and others.

In a chapter entitled, "Some Social Consequences of Temporary Systems," Slater notes that temporary systems tend to foster the process of individuation -- "the separation of the individual from those permanent groups that provide him with ready-made values and traits and from which he derives his identity"[6] -- as well as feelings of acute and pervasive alienation. Bennis believes that our educational system must help us more effectively cope with this individuation and alienation by focusing on rather than avoiding the human and interpersonal dimension of our temporary society. He suggests several goals for an educational institution that seeks to relate to this human and interpersonal dimension:

> (1) learning how to develop intense and deep human relations quickly -- and learn how to "let go." In other words, learning how to get love, to love, and to lose love; (2) learning how to enter groups and leave them; (3) learning what roles are satisfying and how to attain them; (4) learning how to widen the repertory of feelings and roles available; (5) learning how to cope more readily with ambiguity; (6) learning how to develop a strategic comprehensibility of a new "culture" or system and

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[5] Warren G. Bennis and Philip E. Slater, The Temporary Society (New York: Harper and Row, 1969).

[6] Ibid., p. 79.

> what distinguishes it from other cultures; and finally, (7) learning how to develop a sense of one's uniqueness.[7]

The analysis by Seymour Sarason of The Creation of Settings[8] also is part of the conceptual base of the CASC National Experimental College. Sarason speaks of the need to better understand the way in which new social institutions are created, maintained and often abandoned. According to Sarason, people who create new settings (programs, organizations, institutions) usually do not have a clearly organized formulation of what they are about. They are inspired, energetic and committed to a certain vision of the future. However, the founders of new settings usually are ignorant of several important facts:

> That a new setting has a prehistory, local and national; that locally many different individuals and groups have a role in its birth; that much of its past is in the living present and must be dealt with; that resources are always limited and usually overestimated because of a sense of mission and boundless enthusiasm; that conflict within the setting (and between settings) is a fact of social life exacerbated by conflicts between ideas; that verbal agreement about values is no substitute for forging a constitution that anticipates and helps deal with differences in values, ideas and change; that the leader is inevitably a model for the thinking and actions of others and that in the usual unthinking course of things the leader visits on others his increasing sense of privacy, fear of openness, dependence on extrinsic factors as criteria of worth, and boredom; that the usual structure of settings as well as the definition of and credentials for work tend rather quickly to extinguish curiosity and the sense of challenge . . .[9]

Given Bennis and Slater's observations that many new settings are being created in a rapidly changing and temporary society, then it is quite clear as Sarason and Bennis and Slater have noted that people must gain more experience with and acquire new competency in the creation of new temporary settings. The CASC National Experimental College provides faculty, students and administrators from small, independent colleges with an excellent opportunity to participate in the creation of new educational settings that are temporary in nature. In this way, they can learn how to work in a temporary society and create new settings to meet changing educational and social needs.

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[7] Ibid., pp. 127-128.

[8] Seymour B. Sarason, The Creation of Settings and the Future Societies (San Francisco: Jossey-Bass, 1972).

[9] Ibid., p. 277.

A third conceptual base for the CASC National Experimental College is the model of faculty development that has been proposed by Bergquist, Phillips and Quehl in their two volume A Handbook for Faculty Development.[10] They speak of the need for programs that respond to three different levels of faculty development: instructional, organizational and personal. The CASC National Experimental College provides a temporary setting in which faculty can explore alternative solutions to problems arising at all three of these levels. At the instructional level, faculty may try out new teaching methods and curricular designs, and obtain helpful feedback from colleagues, students and on-site consultants about their performance in the classroom. At the organizational level, faculty can use the Experimental College to test out alternative organizational structures and processes, and receive constructive feedback on their activities as members of an organization. Finally, at the personal level, a faculty member may find the temporary experimental setting to be conducive to reflection on relationships with colleagues and students, reconsideration of career and life plans, and the integration of professional and family responsibilities.

PREVIOUS NON-CASC PROGRAMS

Several experimental programs that have successfully employed temporary educational settings have contributed to the conceptualization of the CASC National Experimental College. In the early 1940's, Kurt Lewin and his colleagues who formed the National Training Laboratories (NTL) discovered the rich learnings to be derived from temporary educational settings in which traditional leadership roles had been abdicated. Making extensive use of one- to two-week T (training) groups in which participants construct their own norms and modes of interaction and focused primarily on the interpersonal processes of the group itself, NTL trainers have provided adult learners with excellent opportunities to gain insights about how groups and organizations operate and how they as members of groups and organizations tend to function and affect other people.

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[10] Bergquist and Phillips (1975), Ibid.,; Bergquist and Phillips (1977), Ibid.

In more recent years; several temporary educational settings have been constructed that are specifically responsive to the needs of college and university faculty. In conjunction with the College Center of the Finger Lakes (Corning, New York), the University of Puget Sound (Tacoma, Washington) and CASC, William Bergquist, Steven Phillips and Gary Quehl have developed a week-long workshop that makes extensive use of temporary and simulated settings. The entire workshop is constructed around a "microcollege" in which brief "courses" of 1 - 3 hours duration are planned and offered by faculty participants and workshop staff to other participants and staff. Each course focuses on a particular instructional issue or technique. Participants learn not only from attending and conducting these courses, but also from planning for and designing each microcollege (assessing community needs, identifying community resources, providing flexible course scheduling, etc.).

At these week-long workshops, temporary educational simulations also are employed in the "teaching laboratories" that are held along with the microcolleges. Faculty test out new instructional methods and course content in a simulated classroom where other faculty and staff play specific roles as students and provide their colleagues with feedback on their classroom performance, this feedback complementing the video-taped recording of the classroom presentation that is played back to the instructor after the presentation.

Another source of inspiration for the CASC National Experimental College is the core curriculum project of the Division of Humanities at Pacific Lutheran University (PLU) (Tacoma, Washington). Under the direction of Dr. Kurt Huber, and a planning grant from the National Endowment for the Humanities, the faculty of this division participated in intensive week-long workshops in which they planned for several team-taught (two person) "mini-courses." These short (week-long) courses were presented on a voluntary one credit basis to PLU students one week prior to the start of the fall term.

During the week-long workshops, PLU faculty members explored alternative core curricular offerings, instructional methods and modes of team-teaching. The fall mini-courses allowed the faculty to try out several of these ideas with real students. Yet the setting in which these ideas were tested allowed for genuine risk-taking: the mini-courses were of short duration and not part of the required curriculum. This would not be the case if these ideas were tested on a newly-established core curriculum. Thus, the PLU faculty were able to experiment in a temporary setting, yet could apply their learnings from this setting to the establishment of a new core curriculum (which is now in place at PLU).

The CASC National Experimental College was initially conceived as a setting in which faculty could freely explore alternative ideas about teaching and learning, and would do so in a context that is realistic. Students would be enrolled in the college, receive academic credit and pay tuition. The college would be designed so that the learning of the faculty was as important as the learning of students. All participants in the college would be given the opportunity to learn from the creation of a new social-educational institution in which there is concern for neither precedence nor continuation. Learnings from the CASC National Experimental College are to be taken back to the home campus by both faculty and students to be disseminated and used in the renewal of the college's curriculum, as well as its teaching and learning processes.

THEME OF COLLEGE 1

As part of a larger curricular reform effort at CASC, College 1 acquired a specific emphasis on the integration of liberal education, career education, and lifelong learning. In creating a setting in which faculty could explore these three concerns, the CASC Advisory Board chose as a theme for College 1: "Planning for Work, Leisure and Service." This particular theme provides for the introduction of both liberal and career education perspectives through the investigation of work and its relationship to American society and culture, and investigation of the personal futures of participating students in the domains of work and service. Similarly, liberal education and lifelong learning are integrated in an investigation of leisure and its relationship to American society and culture, and in the planning done by students for a future life in which nonwork-related activities may become increasingly important.

Each of the individual courses that were taught at College 1, as well as the integrated course that was team-taught by all of the College 1 faculty, addressed the issues of work, leisure and/or service. A variety of questions that relate to work were considered in these courses. In what ways have events and people in the past influenced dominant attitudes in the United States about the nature of and motivation to perform work? How might future conditions in this country maintain or force changes in our dominant concepts about work? How is meaningfulness in the world of work defined and maintained? In what ways can work be made more "playful"?

Several related questions were addressed concerning the use of leisure time. What historical antecedents determine or at least influence the ways in which leisure activities are supported? What impact do certain leisure time activities (for example, sports, television, movies, and popular culture) have on the long-term character of our society or culture? What does popular culture tell us about current and future societal values and images? How can people more effectively prepare for a world of leisure? Do the primary determinants of contemporary culture emerge from the world of work or from the world of leisure?

The topic of service was addressed primarily through the extracurricular activities of College 1. In the practical, everyday life of College 1, the following service-related issues were addressed: How do members of the College 1 community provide equitable service to one another? In what ways can faculty members and peers be of use and support to students as they adjust to a new setting and new expectations concerning academic performance? In what ways do my religious and secular values inform and provide direction for my own career plans and life goals?

While these interrelated questions concerning work, leisure and service formed the basis for the College 1 curriculum, several other topics came immediately and consistently to the forefront while College 1 was being planned and implemented. The topic of "play" was particularly salient in College 1, as it related not only to work, leisure and service, but also to learning and education at College 1. Are work and play antithetical? Do play and leisure mean the same thing? What has been the continuing role, if any, of play in our culture? What functions are served by play for individuals and for society? In what ways, if any, does play serve as an important tool for adult learning? Is there a legitimate role for play in higher education?

The interrelationship between play and work, play and leisure and play and service is particularly intriguing and served as a basis for many discussions at College 1. These discussions took place not only at a theoretical level, but also at a very practical and immediate level, for many decisions had to be made regarding the need for play, priority to be given to play and type of play to be scheduled or encouraged in the curriculum of College 1.

A conceptual framework for examining the interrelationship between work, leisure, service and play emerged from College 1 and proved valuable in sorting out the nature and role of a variety of experiences at College 1. The framework is based on the assumption that work and leisure are antithetical, though often complementary. One can not "do" work and leisure at the same time, but must instead choose between them. Conversely, it appears from numerous discussions at College 1, that one can be involved in both work and play, and leisure and play. The term "plork" was coined at College 1 to describe the experience when work is being done playfully and when play can be used to accomplish certain tasks. In Chapter Two, the concept of "flow" is introduced, which describes a threshold experience where one who is doing work (e.g., surgery) finds this work to be enthralling and to exist somewhere between the condition of anxiety (when work is overwhelming or beyond one's capacity) and boredom (when work is mundane and nonchallenging). When work and play become one, the experience is self-rewarding and performance tends to be maximally effective. Work can exist separately from play, but when separate, is often described as "alienating," and either overwhelming or boring.

The concept of "flow" seems to be equally appropriate as a descriptor of the integration between play and leisure. One might even coin the term "pleisure" to denote the complete integration of these experiences. Under certain circumstances, leisure time activities (e.g., rock climbing or chess) become threshold experiences that reside between boredom and anxiety. The characteristics of these "flow" experiences seem to be quite similar to those associated with the integration of work and play, this leading to the observation that "plork" and "pleisure" may also be similar. The absence of play in leisure time activities may lead to alienation, boredom or anxiety, as does work without play.

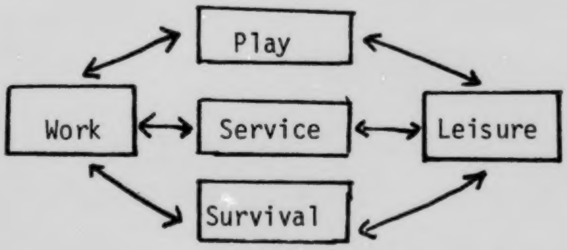
Just as play may be considered an intermediary between work and leisure, so might service. For some people, service is closely associated with work. They consider their work to be of service to other men and women. For other people, service is something they perform outside of their work setting, using leisure time to serve community needs, make charitable contributions of time or money, or, in general, be of help to other people (family, neighbors, etc.). When there is no service component to work, then it is often perceived by the worker and/or others as being of no value or self-serving. Similarly, when leisure is totally devoid of service, then it is often viewed as being worthless or decadent. Thus, both work and leisure often seem to take on new meaning and substance when blended with service -- just as they seem to benefit from being integrated with play.

Both play and service are related apparently to work and leisure, and have been addressed frequently at College 1. Another concept also might be salient. Work is performed not only to meet "higher order" needs (in Maslow's hierarchy) associated with play and service, but also to meet lower order survival needs. Work provides pay, which, in turn, provides home, food and medical services. Similarly, leisure is used not only for play and service, but also for survival. Through leisure time activities, one can remain healthy (physically and emotionally) and avoid or reduce debilitating stress.

The relationship between these five aspects of human experience (work, leisure, play, service and survival) have been graphically portrayed in Figure One. Each aspect is closely related to and often complements the other four. Both work and leisure seem to be most fulfilling when closely integrated with play and service, while meeting survival needs. Play and service seem to be distinct aspects of the human experience, yet people who can playfully provide service, or can provide service through play, find both play and service to be more gratifying. Both play and service, in turn, are dependent on meeting the minimal conditions of survival.

Figure One

Relationship Between Five Aspects of Human Experience



This abstract framework for ordering the experience of work, leisure, play, service and survival is derived from the discussions and deliberations that led to the design of the College 1 curriculum, as well as the discussions that took place during and after College 1. In Chapter Two, one of the sources of this conceptual framework is offered. John Lounibos, Coordinator of the Integrated Course at College 1-78 has provided a thoughtful and creative analysis of the origins and nature of the words "work," "leisure" and "service," as well as related terms, including "play." Lounibos' discussion helps to flesh out the framework just presented, while suggesting several alternative ways of describing the relationship between these elusive terms.

Chapter 3 contains a description of College 1 as it was designed and implemented in 1978 and 1979. In the enactment of College 1, the concepts of work, leisure and service were concretely addressed. Faculty, students and administrators not only taught and learned about these concepts, but also worked, played, served and found time for leisure while creating this new educational enterprise. For many participants, more was learned about the theme of College 1 from the processes of designing and implementing the college, than from the formal content of the College 1 curriculum.

CHAPTER TWO

WORK, LEISURE, AND SERVICE: A SPECTRUM*

The purpose of this chapter is to explore the words for work, the language of leisure, and the symbols for service. An analysis of words, language and symbols for work, leisure and service reveals the diversity of terms, plurality of origins and multiplicity of meanings in order to understand their historical roots, cultural development and creative usage. I conclude with some suggestions regarding the relationships between the terms, their conceptual identifies and their signifiance for studies of paradigm change.

The method, here, is to first define words in terms of their original meaning, usually drawing upon the Oxford English Dictionary, OED. Selections from modern literature on work, leisure and service will then be reviewed to exemplify various viewpoints which have advanced the original meanings. The examination of selected literature introduces the literary basis for the discussion and engages the reader in the real state of the art as it is practiced today.

One way to visualize the method is to imagine a group of people from different cultures and centuries with differing viewpoints on man and the world and educated in different disciplines who have come together to discuss the topics of work, leisure and service. This large conversation of many persons recalls the symposium, implies interdisciplinary discourse, involves informed conversation, envisions future posisibilities and tests new opportunities.

WORDS FOR WORK

The language of labor and words for work reflect the attitudes of a culture and can illustrate how modern views rely upon and advance the concepts of earlier times. In everyday language and literature nine words are heard and read most often when people describe the subject of working: job, task, toil, occupation, employment, career, vocation, labor and work.

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*Prepared by John Lounibos

Job

A job means a piece of work. Although the origin of the word "job" seems lost, our word "appears to come from the Middle English jobbe meaning a piece or lump."[1] One still hears this usage in Ireland when little children walk through a pasture and warn one another cautiously as they pass a lump of cow dung: "Cow jobbe!" The word job suggests the notion of piece-work, and is related to modern complexities of work specializations. The English word "jab" comes from jobbe; so a job may be described as taking a stab at work. To illustrate the point, Sebastian de Grazia cites a classic example of industrial piece-work from Adam Smith's, The Wealth of Nations, in which jobs in a pin factory are described. "'One man draws out the wire, another straights it, and a third cuts, a fourth points it, a fifth grinds it.'"[2]

Neither the Middle English origin nor the 19th Century industrial example, correspond exactly to our modern thoughts about jobs. Industry tries to take some of the piece-work out of the assembly line job. Computerized machines promise to reduce the monotony of mechanized job action. Education turns to its general, integrating principles, interdisciplinary and encyclopedic traditions in order to balance the emphasis on specializations, departments and disciplines.

A contribution from the psychoanalytic tradition for understanding the worker also should be introduced. Erik Erikson, when speaking of the stages and crises in the human life cycle, was reminded that one of Freud's short answers to what a normal person should be able to do well was "lieben und arbeiten," "to love and to work." Erikson commented, ". . . when Freud said 'love' he meant the generosity of intimacy as well as genital love; when he said love and work, he meant a general work productiveness which would not preoccupy the individual to the extent that he might lose his right or capacity to be a sexual and a loving being."[3] Erikson's life cycle and subsequent studies in adult development contribute to a psychological understanding of the worker who attempts to integrate the fragmentary pieces of work.

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[1] The Compact Edition of the Oxford English Dictionary, (New York: Oxford University Press, 1971), hereafter abbreviated OED. Sebastian de Grazia, Of Time, Work and Leisure, (Garden City: Doubleday, 1962), p. 51.

[2] De Grazia, p. 51.

Task

Our word task is probably derived from the Latin word taxāre, which meant to rate, estimate, value and later, to impose or assess a tax. It adds to the meanings of job or piece-work a time limit. Human work in the temporary society takes the form of tasks.[4] What jobs are in terms of space or material worked upon, a task signifies in terms of a time frame. The task is a temporary assignment in which the objectives sought and the services rendered are given to the worker by another to be accomplished within a fixed time frame so that the outcomes can be evaluated. Tasks and jobs appear to be closely related on one end of a spectrum of terms which includes integral work, individual autonomy, interior motivation and enjoyment in working.

Toil

"Double, double, toil and trouble, fire burn and cauldron bubble," (Act IV, Scene 1). So sing the three witches of Shakespeare's Macbeth as they spin out warnings of tragic underworld plots. Toil, as a noun, came from the Latin tēla, "web." It originally referred to a cloth and rope-spun net for capturing wild animals. Toil as a verb was used in Old French and English to designate strife, dispute, wrangling, agitation, arguing and by extension it was applied to the activity of struggling for a living by continuing and arduous labor. The OED further notes that in England, Ireland and Wales, toil was often used with the doublet "moil," which may have been derived from mollis, Latin for soft, and which referred to drudging work in mud or wet soil. Moil is related etymologically to the German Mühe, which means trouble, pain, toil, labor, effort. It is significant that many workers interviewed in Stud Terkel's Working described their work as toil.[5] The words for job and toil seem to originate from and connote negative experiences regarding work which call for further exploration.

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[3] Erik Erikson, Identity, Youth and Crisis, (New York: W. W. Norton, 1968), p. 136.

[4] "The task-oriented organization's greatest strength is dealing with conflicts in changing environments. Its flexible use of temporary systems for emergency problem-solving denotes that the task force leader was selected for his combination of technical expertise and ability to manage a small group in an egalitarian manner." Harry Levinson, "The Conceptual Context for Compensation," in Man and Work in Society, ed. E. L. Cass and F. G. Zimmer, (New York: Van Nostrand Reinhold, 1975), p. 161. W. G. Bennis and Philip E. Slater, The Temporary Society, (New York: Harper & Row, 1968).

Occupation

Occupation etymologically comes from the Latin verb capere which meant to seize by force or take possession by entitlement. Modern sociology of work has helped reorder the early aggressive, militant and possessive character of "occupation" into sub-sets of social classes, strata, roles and castes by which people are occupied within a social system. But the experience of forced seizure by occupation is still recorded by the worker. "He feels trapped in a dead-end occupation, which involves doing the same thing over and over again."[6] The coercive or manipulative characteristic of occupations may be identified among the negative aspects of work, along with alienation, exploitation, and enslavement as they are situated along a continuum of working experiences. It is also common to speak of occupational risks, diseases and hazards which retain something of the original notion of being caught in the difficulties inherent in performing a particular kind of work.

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[5] Studs Terkel, Working, (New York: Avon, 1972). The web metaphor is also used for unemployment, as in The New York Times' article, "Changes in Society Holding Black Youth in Jobless Web" 3.11.79. In ancient Greece, the three fates, or Moirai, spun out human destiny in thread.

[6] Walter S. Neff, Work and Human Behavior, 2nd ed., (Chicago: Aldine, 1977), p. 55.

Before attending to a selection of more positive terms for working it might be well to identify some general descriptions of work alienation. Karl Marx considered religion to be a major product of false consciousness which inflicted an alienation in human life by supporting the contradictions of the social order which must, therefore, be overturned. A more complete investigation of the modern concepts of work would inquire into the view of work among modern, critical Marxists and the actual situation of the worker in communist countries. We will limit our observation here to a summary of five psychological dimensions of alienation which are said to occur in bureaucratic and technological contexts: powerlessness, meaninglessness, normlessness, isolation and self-estrangement. W. J. Heisler summarizes these dimensions in "Worker Alienation: 1900-1975" as follows:

> Powerlessness refers to the degree to which a person feels unable to influence his own destiny in the social system to which he belongs. . . . Meaninglessness refers to the degree to which the individual no longer understands the functioning of the social organization of which he is a part. . . . Normlessness, a dimension in many respects similar to Durkheim's concept of anomie, refers to the degree to which a person feels unable to reach socially acceptable and desirable goals through those channels which are accepted by society or by the social organization to which the individual belongs. . . . Isolation refers to the degree to which an individual feels the absence of a sense of membership in the community. . . . Self-estrangement refers to the extent to which various activities of the individual are no longer a goal in themselves, but are carried out to achieve other secondary rewards (money, prestige, etc.).[7]

The complexities of the umbrella concept of alienation are manifold. A common feature that runs through the five types of alienation above is the reference to participation and perception in matters that pertain to realistic life planning. Knowledge of the limits and alternatives of work goals and human purposes operates as a strategy to avoid the sabotage of the subject, a threat inherent in the processes of alienation. Innovative reforms which attempt to achieve effective use of resources, and enhance work environments are among the means advocated to counter alienation in work.[8]

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[7] William J. Heisler and John Houck, eds., A Matter of Dignity: Inquiries into the Humanization of Work (Notre Dame: Notre Dame Press, 1976), pp. 65-84.

Employment

Employment comes to English from the Latin implicare which means to fold or bend and thus means to ply or apply effort to an objective or involve, enfold or imply direction upon something. Shifting to the modern context we find major strategies by government and professional organizations to distinguish total employment from full employment. James O'Toole in Work, Learning, and the American Future claims the major manpower problem facing America in the next three decades will be underemployment.[9] Therefore he pays special attention to the "reserve army" of the underemployed. After analyzing the gaps between "The Promise of Education and the Realities of Work," O'Toole discusses the five categories of total employment which have become the national goal, given the economic impossibility of full employment. Total employment is divided into five categories: unemployment, subemployment, low-level employment, involuntary employment and underemployment.

What retards government action regarding total employment is summarized in the six myths or fallacies regarding employment: (1) that the problem of unemployment can be solved simply by creating more jobs, (2) that work is equivalent to paid employment, (3) that all paid labor is ennobling, (4) that total employment would entail involuntary mobilization of millions of workers in public-service jobs, (5) that total employment requires economic growth, and (6) that total employment is inflationary. These six fallacies are exposed in order to introduce alternative proposals for governmental policy and sketch a possible program of strategies for total employment.[10]

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[8] Richard E. Walton, "Alienation and Innovation in the Workplace," in Work And the Quality of Life: Resource Papers for Work in America ed. James O'Toole, (Cambridge: the MIT Press, 1974), pp. 227-245.

[9] James O'Toole, Work, Learning, and the American Future, (San Francisco: Jossey-Bass, 1977).

Career

The word career comes from the Latin carrus which was a Roman baggage wagon, a vehicle for carrying or transporting material. It came to describe the road for the carriage and that is where we found it. Of course today careers are applied to roads as a metaphor for the course of progressive choices and steps through life, especially of those whose lives are publicly conspicuous. A career is a job ordered in a series of opportunities lasting over the working life. By implication, a career ends when the social merits of the working life are no longer visible. Careers usually have three general stages, an initial part-time period, a trial period in which one experiments with longer engagements, and a stable period which develops into a life commitment.[11]

When career preparation is deliberately linked to formal education it requires education to provide employers with suitably indoctrinated and docile workers who conform to authority and are proportionately rewarded for effort and obedience by the economic logic of the behavioral ethic. This is the working-class version of the work ethic. A second, middle-class version of the work ethic offers the educable consumer the fetish of credentialism, the worship of the baccalaureate degree and the pressure of career tracts which squeeze the joy out of youthful aspirations and further confuse the purpose of education by adding a second occupational bias to formal education. David C. MacMichael writes:

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[10] Ibid. O'Toole treats work and education in Part Three ("Role of Education"): Chapter 6 "Problems of Work and Aims of Career Education, Chapter 7 "Fusing Liberal and Technical Learning," and Chapter 8 "Integrating Work and Learning."

[11] Michael Argyle, The Social Psychology of Work, (Harmondsworth: Penguin, 1972), p. 66.

> The accusation leveled by some critics that American schools do not transmit the work ethic effectively can be accepted as correct only if the ethic is defined as the working-class ethic. To the extent that it transmits, instead, the essentially opposed middle-class ethic -- especially as that ethic has been modified to meet the norms of corporate capitalism -- the public school system defeats one of the major purposes of its establishment in the first place.[12]

MacMichael adds two more dilemmas to the relation between learning and working.

> The industrialization process that required of the educational system first more and more properly disciplined and and subordinated workers, then more highly educated and specialized white-collar workers, and then masses of managers and professionals, seems to be coming to an end.[13]

Where there is a conscious rejection of these three stages of earlier objectives in career education, concerned spokespersons introduce the life-cycle remedy to increased mobility and the seven year itch, in order to prepare people for frequent changes in occupation.[14]

A fourth dilemma is that minorities "who have not achieved status within the old order and have been encouraged to believe they will do so through the mechanism of school, are demonstrating their commitment to the middle-class value system."[15]

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[12] David C. MacMichael, "Occupational Bias in Formal Education and Its Effect on Preparing Children for Work" in Work and the Quality of Life, op. cit., p. 286.

[13] Ibid., p. 293.

[14] Ibid. Like his popularizer Gail Sheehy, Passages: Predictable Crises of Adult Life (New York: Bantam, 1976), Daniel Levinson's study, The Seasons of a Man's Life, (New York: Alfred A. Knopf, 1978), is based on the thesis that all 40 men's lives studied go through six, seven or at most ten stable (structure building) years and shorter transitional (structure-changing) periods, p. 49 ff. What Levinson and others propose as a "natural" or epigenetic, social-psychological pattern like the seasons of nature, social engineers and career planners seem to recommend as "artificial" seasoning for savorless life-styles.

[15] MacMichael (1974), p. 296.

Accepting these challenges of occupational and educational bias, James O'Toole registers his concerns for the humanization of the worker and the goals of a quality society given the impossibility of advocating a leisure society as a realistic future alternative.[16] Contrary to a Marxian class analysis of the work ethic, and predictions of trends toward a corporate socialism in the United States which would herald ownership by an elite (an American apparatchik), O'Toole foresees trends toward universal capitalism. One major factor in his analysis is the increase in energy costs which may require increased substitution of labor, work energy, for capital.[17] Thus the road of careers not only carries implications for integrating work and learning, but includes new foundations for networking the primary resources of our planet earth. We now turn our attention to the origins of the work ethic and its relation to career and vocational education.

Vocation

Vocation comes to English from the Latin word, vocāre, which means to call. Every serious discussion of work acknowledges the shift from religious to secular meaning in the history of the idea of calling. This history is highlighted by the reform teachings of Martin Luther and John Calvin in the 16th Century. Max Weber, the German sociologist and politician, turned Western attention to a special idea of "calling" when he argued that Protestants, especially Calvinists like the great Dutch traders, the French Huguenots and English and Scottish Puritans, who were represented among the early American colonies, stood out more than any other group among the ranks of the bourgeois trading class. This representation gave rise to what Weber called the "spirit of capitalism." He cited Benjamin Franklin's "Advice to a Young Tradesman": "Remember that time is money . . ." as an example of the obligation to make money earn a profit. Weber also commented on the sense of discipline and asceticism that was characteristic of the Rockefellers and other successful capitalists.

Weber noted that Luther had used Beruf, the German term for calling or vocation, to translate the Greek word in the bible which meant toil or labor, (ponos). Thus in order to distinguish "calling" from a monastic calling to a life of religion apart from the world, Luther shifted the calling as a way of living religiously and serving God within one's ordinary work, (in vocatione). John Calvin added to this 16th century cultural shift the notion that serving God was directly accomplished through one's calling in life (per vocationem). This required a moral perseverance, intensified desire for work and an ascetic-like discipline in life. Thus the Calvinist was seen as the hard worker because for him good works did not lead to or merit salvation which seemed to be the Catholic position, but good works were the means of assurance of faith in salvation. How the means of assurance came to be represented by the signs of success is another American story.[18]

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[16] O'Toole, (1978), pp. 156-159.

[17] *Ibid.*, pp. 182-209.

The Calvinist source of the Protestant work-ethic has cultural and religious roots. A second source of support for the work-ethic was the importance of individualism as it developed in the West especially since the Seventeenth Century. Continual scientific discoveries and their application in industrialization have brought us to the threshold of modern technology. Today the work-ethic is discussed independently of its religious roots either because of a Marxian view of the alienation which religion causes or because of the general acceptance of secularization in society.[19] Very few people today would defend the proposition that the desire to learn which affects directions in education is related to a divine calling or that first, second or third levels of employment are assurances of fulfilling a divine will. Although rumors of angels have been heard in the sociological discussion of civil religion, many would dismiss this as a phenomena of bicentennial nostalgia.[20] Perhaps the studies of futures contain some residue of eschatological hopes reminiscent of the religious roots which gave rise to the work ethic.

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[18] Kemper Fullerton, "Calvinism and Capitalism: An Explanation of the Weber Thesis," in Protestantism and Capitalism: The Weber Thesis and Its Critics, ed. R. W. Green, (Chicago: D. C. Heath and Co., 1959), pp. 6-20. The continuities and discontinuities between work and success in American high and low culture are explored by Daniel T. Rodgers, The Work Ethic in Industrial American 1850-1920. (Chicago: The University of Chicago Press, 1978).

[19] John A. Coleman, "The Situation For Modern Faith," (Theological Studies, 39-4, Dec. 1978) 601-632 provides an overview of secularization theories in modern societies, and an analysis of the changing patterns of religious faith.

Labor

Labor, from laborāre, as a verb had three intransitive meanings which generally correspond to our English usage of labor. Intransitive verbs define an affect in the agent or actor, not an effect upon an object. Labor means 1) to work or to toil, 2) to be anxious or to care, and, 3) to suffer, labor under or be oppressed with. Transitively labor means to elaborate, prepare or form something. The notion of pain or suffering in labor is expressed in another family of words, the English travail, French travail, and Spanish trabajo which may have been derived from the trepalium, a Roman instrument of torture, possibly used against slaves.[21]

Hannah Arendt added the Greek ponos and the German Arbeit to the definition of labor to say that all these words for labor signify pain and effort and are used as well for the pangs of birth. The Greek word for work, ponos, has the same roots as penia, poverty and the German Arbeit and Armut poverty, come from armba, a root which means lonely, neglected, and abandoned. In medieval German, the word Arbeit was used to translate "labor," "tribulation," "persecution," "adversity," and evil."[22] The Greek ponos means: 1) hard labor or toil and 2) pain, distress and affliction. It was attributed mythologically to Zeus' response to human hubris. Although published twenty years ago, The Human Condition, contains a wealth of linguistic history and a comprehensive discussion of modern definitions of labor.

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[20] A modest crescendo on the theme has been growing since the Robert Bellah article on "civil religion" in 1967. See Russell E. Richey and Donald G. Jones, eds., American Civil Religion, (New York: Harper & Row, 1974).

[21] Peter L. Berger, "Some General Observations on the Problem of Work," In The Human Shape of Work, ed. P. L. Berger (Chicago: Henry Regnery, 1964), p. 212. Berger goes on to say, "There is little if any hint in all of this of the questions we associate with work today."

[22] Hannah Arendt, The Human Condition (Garden City: Doubleday, 1959), pp. 48n, 80n, 88n, 110 n.

H. Arendt's major point is to distinguish between labor and work. The distinction had mythical origins for Hesiod who said work was due to Eris, the goddess of strife, but labor, like all other evils, came out of Pandora's box and was a punishment of Zeus because Prometheus "the crafty deceived him."[23] The distinction between labor and work may receive biblical support from the creation story in Genesis. In the mythic view, Adam worked when he was assigned to till and care for the soil of the garden, (Gen 2:5, 15); Adam and Eve labored after the curse was placed on each respective to their life functions (Gen 3: 17-19).

> The sudden, spectacular rise of labor from the lowest, most despised position to the highest rank, as the most esteemed of all human activities, began when Locke discovered that labor is the source of all property. It followed its course when Adam Smith asserted that labor was the source of all wealth and found its climax in Marx's 'system of labor,' where labor became the source of all productivity . . .[24]

Arendt defined labor as "the activity which corresponds to the biological process of the human body, whose spontaneous growth, metabolism, and eventual decay are bound to the vital necessities produced and fed into the life process by labor."[25] Major characteristics of labor include: 1) defining man as a laboring animal, a Marxian definition, which is totally unlike work of man the maker homo faber; 2) likening labor to biological processes, always moving in circles of growth and decay reproducing new labor power, Marx's Arbeits-kraft.[26] This is unlike work which is linear, and ordered to the good of all. Animal labor is the slave labor of capitalist exploitation in which

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[23] Ibid., pp. 90 ff. and 324.

[24] Ibid., p. 88.

[25] Ibid., p. 9.

[26] Ibid., pp. 62-77; 84-86.

"the labor of some suffices for the life of all."[27] The purpose of The Human Condition is to extend the enduring value and lasting meaning of work which erects a durable world as the heart and hope of human action.

Work

Work comes from the Greek word-family signified by ergon from which English derived words like the "erg" (as a measurement in physics), the "organ" (as that with which one works, like a tool or instrument), and "energy" (the power or capacity of doing work). The German werke and English work grew out of some older forms which included words like worc and warc. These older forms of the word for work suggest phonetic evidence for the inspiration of the mythological creatres "Orcs" and "Wargs" discovered by readers of J.R.R. Tolkien's fantastic world of Hobbits trying to re-humanize Middle Earth. Tolkien's Middle Earth exposed the violence of "Orcs" and "Wargs" who worked in the service of an evil force. The dark power of Mordor whose web of treachery threatened to enslave all of Middle Earth, plotted and employed the machinery of a deranged technological giant. Thus the imagery of a demonic technology employing its diabolic workers surfaces in the most innocent of modern mythologies.[28]

Besides the anti-technological reaction to work in modern literature, there is increased use of an analogy with the disease of alcholism to describe the compulsive worker. Workaholism is a neologism which described the addiction or total loss of human control over working. Wayne E. Oates has written the Confessions of a Workaholic to explore the facts about work addictions and offer some alternative reforms. He warns that workaholism can be reinforced by a religious faith so that the believer who holds "to work is to pray" can experience a depression or "'work paralysis' in which a person has striven so hard and achieved so long that the organism rebels and refuses to produce any more."[29] Thus work can become an individual or collective obsession.

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[27] Ibid., p. 77.

[28] J.R.R. Tolkien, The Lord of the Rings, 3 volumes, (New York: Ballantine, 1965). Some ambiguity remains with regard to "Orc" since my colleague, Professor Dorothy A. Smith, O.P., pointed out that our word for pig, "pork" is derived from the Old Irish word "Orc." I remain dissatisfied with the neologism "plork," fearing that it connotes something less than the humanization of work. Orcus in Latin is a name for hell. Orcneas means "monsters" in Beowulf. Blake's America opens with the mythic figure of a "red orc." See Harold Bloom, Blake's Apocalypse: A Study in Poetic Argument (New York: Doubleday, 1963), pp. 123-75.

Other people, like Joyce Carol Oates, Beverly Sills and Barbara Walters among a few women celebrities interviewed in a Times article, enjoy their overwork and salt their workaholism with the delights of convictions which range from virtuous action to social approval and civic patriotism.[30] Joyce Carol Oates wrote:

> Why do I work so hard? The fact is that I am not conscious of working especially hard, or of "working" at all. A few years ago I made a decision to never again do anything I did not really want to do; for the most part I have been able to stay with this decision.
>
> Writing and teaching have always been, for me, so richly rewarding that I do not think of them as work in the usual sense of the word. "Work" seems to have an aura of obligation or necessity about it as a term; it often suggests that one is working for money, or for personal gain of some kind, rather than doing something for the sake of it, for pleasure.
>
> If there is an "obsessional" quality to it, this may well be because the experience of writing is so exhilarating, that one wants always to be doing it. Human beings are problem-solving animals, never so happy as when their brains are being exercised, and there is certainly joy in solving the various problems of a complex work of art, like a long novel involving many characters and levels of plot. "Fame" is the last thing I want. From what little I have had of it, it's a complete waste of time; it must be seen as essentially amusing, an illusion the "famous one" cannot believe for one moment. Any serious artist knows that the ego-personality -- and certainly the physical being -- has little to do with the art-work itself.
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> I have always lived a very conventional life of moderation, absolutely regular hours, nothing exotic, no need, even to organize my time. We each have a 24-hour day, which is more than enough time to do what we must do.[31]

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[29] Wayne E. Oates, Confessions of a Workaholic: The Fact About Work Addiction (Nashville: Abingdon, 1971), p. 5.

[30] "They Can't Be 'Workaholics' -- They're Having Too Much Fun," by Charlotte Curtis, (The New York Times, Sunday, March 30, 1975), L. 38.

[31] "Why Work Isn't Work to Joyce Carol Oates," Ibid.

However one may resolve the question of overwork or joy in work, it is clear from the literature that general health, physical and mental, is a serious concern for those close to the problems of working.[32]

For an integral understanding of work one cannot overlook the lucid contribution of Yves Simon. Simon, born in Cherbourg, France in 1903, after studies in Paris and teaching in Lille came to the United States in 1938 where he taught social and political philosophy until 1959, two years before his death. His Work, Society, and Culture, published posthumously, stimulates the human activity of understanding, and outlines a clear design for a philosophy of work.[33] In the midst of theoretical discussions about the relationship between philosophy and science, Simon never lost sight of the practical life of the individual who experiences the concrete social tensions and effects of ideological conflict which vitally touch the subject of work and leisure.

Simon's definition of work had four characteristics: (1) Work signified a transitive activity in which action passes from an agent to a receiver producing an effect in the receiver, outside of the worker. (2) The action called working is described as proceeding by way of motion or change. The motion or change is carried over to the external object, be it natural, material or human receiver. (3) The action, by means of change or motion, must be socially useful. Work must fulfill a need in nature or society. (4) The activity called working is directed by reason. The regulation by human intelligence makes work distinctively human. Besides the deployment of human inventiveness, these rational processes bring order to society by establishing divisions of labor. Some of the general divisions of work are manual, technical, social and intellectual each having distinctive types of activities and objectives.

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[32] Much of the psychological and sociological literature on work seems to be problem oriented. The volume by Walter B. Neff (1977) seems to cover most of the issues. Another classic in the field is Daniel Bell, Work and Its Discontents, (Boston: Beacon, 1958).

[33] Yves R. Simon, Work, Society and Culture, ed., Vukan Kuic (New York: Fordham University Press, 1971).

Pain and difficulty were not intrinsic to work, although a sense of legal fulfillment was. The sense of law which governed work did not correspond to statutory or positive law but referred to law in the broadest possible sense, closer to our sense of natural rights and justice. The legal fulfillment of work in a natural and social sense distinguished work from activities of free expansion. Three activities were established as clearly not work by Simon's definition: (1) contemplation which has its own end in itself, (2) financial speculation which removes goods, property or money from social usefulness and (3) criminal activity.

A philosophy of work looks for the central truth in particular work ideologies. Simon sifted the following kernels of truth from the harvest of work ideologies. Central to the work ideologies are three points: (1) that work is socially useful, (2) that work involves feelings of earnestness and honesty and, (3) that work derives part of its incentive from the desire to participate in the glamor of modern science and technology.

The spirit of honesty that permeates work was traced to the amazing intellectual quality that renders man at ease in the realm of action. It is by means of a clear understanding of the simple activation of the unique capability to act well, that Simon constructs his argument for the conclusion that work, not leisure, is the basis of culture.

In his philosophy of work, Simon did not deny the importance of contemplation for human life. He even suggested that contemplatives "may embody the peak of human excellence."[34] In the context of Robert Hutchins' emphasis on the intellectual virtues, Simon recalled that of all the intellectual virtues, it was the role of phronesis, prudence, or practical judgment which provides the pivotal operations which constitute the person and cultivate society. Unlike the other human acts of knowing, wisdom, art, understanding, the activity of making practical decisions is the one human operation which when exercised is virtuous without qualification.[35] Practical wisdom, or what some would call good judgment or responsible decision making, constitutes the heart of the intellectual virtues because it provides excellence in the realm of action. Unlike the achievements of science and art which overflow into the world of free expansion, superabundance and blossoming of culture, "the judgment of prudence is always about something useful, and moreover it is useful in relation to something unqualifiedly necessary."[36] The prudent person, be he philosopher, statesman, teacher or technician, whether dressed in black, white or blue collar, when he engages in social, intellectual, technical or manual work which is socially useful, is deepening the moral and extending the ethical base for a truly humanistic culture. At the center of the human act is the responsible decision of practical judgment and at the center of human culture is the worker who exercises practical decisions which have social value.

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[34] Ibid., p. 44. Simon was concerned to unravel the reasons for the contempt for contemplation in liberal, bourgeois industrial society. Although similarities exist between the intellectual worker, the research scientist, the theoretician and the contemplative, the contemplative discovers a love, friendship and joy distinct from the other human pursuits, pp. 65-70.

LANGUAGE OF LEISURE

Having reviewed words for work which represent a cluster of modern attitudes we turn to consider the language of leisure. Nine words have been selected from familiar linguistic usage to represent thoughts and ideas regarding leisure activities: play, games, sport, recreation, enjoyment, humor, comedy, laughter, and leisure.

Play

The word for play comes from the Anglo-Saxon word: plegas which was used for rapid movements, a gesture, a grasp of the hand, clapping, playing a musical instrument and all kinds of bodily movements.[37] Johan

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[35] Ibid., pp. 157-167.

[36] Ibid., p. 173.

[37] Johan Huizinga, Homo Ludens: A Study of the Play Element in Culture, (Boston: Beacon Press, 1955), p. 38. Paul Weiss in Sport: A Philosophic Inquiry, (Carbondale: Southern Illinois University Press, 1969) says "the root meaning of play is 'to bestir oneself.'", p. 139.

Huizinga in Homo Ludens, literally, "man playing," gave us a fascinating intercultural study of the play element in world cultures. Huizinga set the stage for understanding play as involving something much more fundamental to civilizations than escape of surplus energy among children, a waste of work theory. Greek civilization distinguished between childishness, paidia, which pertained to the child, and paideia, education and culture, which pertained to adult life.

Huizinga argued in Homo Ludens from extensive comparisons of cross-cultural functions and etymological roots that the contest, agōn, constitutes an intrinsic characteristic of play throughout the world.

> The agōn in Greek life, or the contest anywhere else in the world, bears all the formal characteristics of play, and as to its function belongs almost wholly to the sphere of the festival, which is the play-sphere. It is quite impossible to separate the contest as a cultural function from the complex 'play festival-rite.'[38]

According to Huizinga, sacred and profane contests entered through play into the center of all classical cultures. Homo Ludens illustrates forms of contest and competition which extend from struggles with fate to the hunt, marriage ceremonials, the boasting match, the public lawsuit, war, knowing, poetry, mythopoesis, philosophy and music. The relation between winning the contest and success in competitive undertakings is remarkable. Honor, esteem, prestige, applause, fame and admiration are objectives of the competitor in contests and competition.

Huizinga observed an interesting reversal in the developing usage of the terms "wage" and "price." The English words, "price," "prize" and "praise" all derive more or less directly from the Latin pretium but develop in three directions respectively: a "price" in the market, a "prize" in competition, and "praise" as a sign of graditude. The English word "wage" is derived, like the German Wette, from the Latin vadium which was a symbolic object, a "pledge," thrown to the ground as a token of challenge. "Wage" and its doublet, "gage," with athlon, the victor's "prize" in the contest, were the rewards and awards of the athlete, the competitor, homo ludens.

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[38] Huizinga, p. 31. "Its (agon) original meaning appears to have been a 'gathering' (compare agora -- 'market-place' -- to which agon is related)." p. 48. Huizinga demonstrates that the contest or agonistic principle is far more comprehensive than was perceived by Jacob Burkhardt or Victor Ehrenberg, pp. 71-75.

Huizinga's history of play was inspired by his earlier work, The Waning of the Middle Ages: A Study of the Forms of Life, Thought and Art in France and the Netherlands in the Dawn of the Renaissance (1954).[39] In one sense, Homo Ludens studies in macrocosm what Waning began in microcosm. But apart from the account of the decline of the Roman Empire, Homo Ludens does not account as well as the earlier work for the corruption of play, when past cultural forms are maintained in the practical, daily life of people during periods of cultural shifts, while their original spirit and meaning has been lost or forgotten. During periods of cultural change a spirit of play raises in unusual ways to counter cultural erosion, as the wig became the acme of Baroque in the seventeenth century.[40]

With the echo of Nazi militarism in his ears, Huizinga concludes that the play element has been lost in Western civilization.

> Civilization today is no longer played, and even where it still seems to play it is false play -- I had almost said, it plays false, so that it becomes increasingly difficult to tell where play ends and non-play begins.[41]

This is especially the case with regard to politics and war.

> . . . Real civilization cannot exist in the absence of a certain play-element, for civilization presupposes limitation and mastery of the self, the ability not to confuse its own tendencies with the ultimate and highest goal, but to understand that it is enclosed within certain bounds freely accepted. Civilization will, in a sense, always be played according to certain rules, and true civilization will always demand fair play.[42]

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[39] Johan Huizinga, The Waning of the Middle Ages: A Study of the Forms of Life, Thought and Art in France and the Netherlands in the Dawn of the Renaissance, (Garden City: Doubleday, 1954). The link with the earlier work is explicitly alluded to in Homo Ludens, pp. 93, 104 and 151.

[40] Homo Ludens, pp. 182-186.

[41] Ibid., p. 206.

[42] Ibid., p. 211. "Fair play is nothing less than good faith expressed in play terms."

If there are six modern theories of play (1) release of excess energy, (2) restoration of energy, (3) instinct-practice, (4) catharsis of emotion, (5) rehearsing the past (ontogony repeats phylogeny), and (6) relaxation from work,[43] Huizinga subsumes all of them under the general descriptions of the construction of a just civilization.

Games

Our English word may be derived from Gothic and the Old Teutonic prefix ga, "with" participation, communion, and man, the word for man. So games are simply what brings people together.

Drawing upon Huizinga's study, Roger Callois, in Man, Play and Games, offered a structure and sociology of games. Play, he said, has six characteristics; it is free, separate, uncertain, unproductive, and is governed by make-believe, and rules.[44] It is free because it is voluntarily begun and ended or freely accepted. It is separate because it is limited by time and space. It also has its own aim, separate from practical or pragmatic needs. It is uncertain because of the variations among players and circumstances. It is unproductive because unlike work, it is not directed toward the production of economic goods and services. It involves make-believe as it requires the player to assume a role that is admittedly for no useful end. Finally, it is subject to rules which control the activities and outcomes.

Callois adds to Huizinga's theory of play, the competitive or agonistic instinct, three other types: (2) games of chance, called alea from the Latin for dice, (3) games of mimicry or simulation in which one forgets, disguises, or temporarily sheds his personality in order to feign another, and (4) games of speed or vertigo, called ilinx which suspend ordinary perception and bring on an intoxicating diversion of consciousness. These four types are not pure forms but exist in combination in actual games. After investigating the social function and context of specific games, Callois adds a discussion of the corruption of games. The disintegration of games is illustrated by Table 1 which lists the four classes of games played against preintegrated, integrated, and disintegrated cultural forms.

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[43] Thomas M. Kando, Leisure and Popular Culture in Transition, (St. Louis: C. V. Mosby, 1975), pp. 29-30.

[44] Roger Callois, Man, Play and Games, trans. by Meyer Barash, (Glencoe, Ill.: The Free Press of Glencoe, 1961), pp. 3 ff.

TABLE 1[45]

	Cultural Forms Found at the Margins of the Social Order	Institutional Forms Integrated into Social Life	Corruption
AGŌN (Competition)	Sports	Economic competition Competitive examinations	Violence Will to power Trickery
ALEA (Chance)	Lotteries Casinos Hippodromes Pari-mutuals	Speculation on stock market	Superstition Astrology, etc.
MIMICRY (Simulation)	Carnival Theater Cinema Hero-worship	Uniforms Ceremonial etiquette	Alienation Split personality
ILINX (Vertigo)	Mountain climbing Skiing Tightrope walking Speed	Professions requiring control of vertigo	Alcoholism and drugs

Corruption of games occurs when the particular game is no longer accepted as an integral part of the basic social institutions, sacred or secular.[46] Decline in the spirit of play in particular games is a function of a larger social disintegration.

Callois finds many significant features of agon and alea, contest and chance, which suggest that both "represent the contradictory and complementary principles of a new social order . . . Progress consists of developing it (competition) and improving its conditions, i.e., simply eliminating alea (chance), more and more. Alea, in fact, seems like the resistance posed by nature against the perfect equity of human institutional goals."[47]

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[45] Ibid., p. 54.

[46] Ibid., p. 59.

Game theory has an interesting history among the disciplines of mathematics, economics, and psychology. John Von Neumann, in Theory of Games and Economic Behavior, and Stephen Potter, in Theory and Practice of Gamesmanship, opened discussions regarding the art of winning in games without actually cheating.[48] The most popular study in the psychology of human behavioral relationships was Eric Berne's Games People Play.[49] Berne defined the game as "an ongoing series of complementary ulterior transactions progressing to a well-defined, predictable outcome, . . . often repetitious, superficially plausible, with a concealed motivation, or, more colloquially, a series of moves with a snare or 'gimmick.'"[50] Berne's games have four components: (1) the payoff or advantage to the initiator, (2) the exploitation of the partner, (3) the gain for the partner, and (4) the caricature by which the strategy of the players imitates reality. Berne's games require that each player act in each time, place and circumstance and relationship out of three invariant levels: child, adult and parent. All three levels of the psyche co-exist and co-act in different ways according to the person's roles played in each relationship. Thus deliberate change of roles evokes different responses in the players.

Another theory of games divides life into low play and high play, or object games and meta-games.[51] Table 2 illustrates these two types with subdivisions and respective aims or goals. In this model, "creative psychology" is offered as a humanistic means to play the "master game" which aims to attain full development of the integrated person and a real awakening to all the rich dimensions of becoming a complete human being through a holistic appropriation of the stages of intentionality and consciousness.

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[47] Ibid., p. 157.

[48] John Von Neumann, Theory of Games and Economic Behavior (Princeton: Princeton University Press, 1944); Stephen Potter, Theory and Practice of Gamesmanship (New York: Henry Holt & Co., 1948).

[49] Eric Berne, M.D., Games People Play: The Psychology of Human Relationships (New York: Grove Press, Inc., 1964).

[50] Ibid., 48.

[51] Robert S. De Ropp, The Master Game: Pathways to Higher Consciousness Beyond the Drug Experience (New York: Dell, 1968).

TABLE 2

Meta-games* and Object Games**[52]

Game	Aim
Master Game*	awakening
Religion Game*	salvation
Science Game*	knowledge
Art Game*	beauty
Householder Game**	raise family
No Game**	no aim
Hog in Trough**	wealth
Cock on Dunghill**	fame
Moloch Game**	glory or victory

Sport

The OED tells one immediately that sport is a shortened form of disport. Sport, etymologically, is what carries one away, deportare. Sport diverts the attention from serious matters to amusing and entertaining subjects. It has developed the reflexive meaning of cheering, amusing and enjoying oneself, which are distinct from acts of deportation or deportment.

The ironic part of sport is that everyone in it is dead serious. The New York Times used this kind of double talk to report on laughter with the caption: "The Study of Humor is No Joke."[53] The paradox of sport is equally serious today since its advocates have entered into big business and its performers work full time and endure the hardships of labor.

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[52] Ibid., p. 13. The chart was adapted from Thomas S. Szasz, The Myth of Mental Illness, (New York: Hoeber-Harper, 1961). Although this "tour" of game theory is extremely limited given the scope of the paper, it would be interesting to examine how game theory and practice influences the art and science of faculty development and the teaching and learning process.

No one has examined the nature of sports quite so brilliantly as Paul Weiss in his philosophy of sport.[54] Michael Novak in The Joy of Sports, End Zones, Bases, Baskets, Balls, and the Consecreation of the American Spirit runs a close second in the discussion of the holy trinity of baseball, basketball, and football through an American cultural tour of the major contenders for civil religion.[55]

Weiss argues convincingly that the concern of sport is the bodily excellence of the athlete in performance.

> Though it may be possible to consider diving, weight lifting, marathon running and mountain climbing as offering outlets for aggression, they, and other sports, can even more readily be treated as occasions for the release of excess energy, for attracting attention, or -- what I have already suggested is the proper answer, -- for exhibiting and testing how excellent one can be by putting all his energies at the service of the body.[56]

> Most men are not dedicated at all, or are dedicated only episodically or hesitantly, or are dedicated to something other than sport. . . . Even if it be true, as I have argued, that in the end men engage in athletics because it offers a fine way in which they can become as excellent as possible in and through their bodies, one must appeal to more obvious rewards if one is to keep their minds fixed on sport.[57]

Novak's gleanings from the sports world are no less intriguing even though his development is limited to the American experience. His response to sport's cultured despisers is pure artistry.

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[53] The New York Times, July 15, 1973, by Israel Shenker.

[54] Paul Weiss, Sport: A Philosophic Inquiry, op. cit.

[55] Michael Novak, The Joy of Sports: End Zones, Bases, Baskets, Balls, and the Consecration of the American Spirit (New York: Basic Books, 1976).

[56] Weiss, p. 34.

[57] Weiss, p. 67.

> The serious ones say that sports are escape. It seems far more true to the eye, the ear, the heart, and the mind that history is an escape. Historical movements are an escape. All these escapes must be attempted; I take part in as many as I can. But the heart of human reality is courage, honesty, freedom, community, excellence; the heart is sports.
>
> Sports are not, of course, all of life. What good are courage, honesty, freedom, community, and excellence if they do not inform one's family life, civic life, political life, work life? Sports do not celebrate such qualities in order to contain them, but in order to hold them clearly before the aspiring heart. No one can live a life wholly within sports. For professional athletes, sports themselves may become work, not sports, just as for a professional academic, studies may become work, not liberal arts; just as for a professional clergyman, religion may become work, not spirit.
>
> It is fashionable to put down "jocks." Others, of course, put down businessmen, or do-gooders, or beatniks, or artists, or theologians, or secularists, or saints. It is part of the human comedy for everyone to put down someone.
>
> What the person of wisdom needs to derive from every sphere of life is its inherent beauty, attraction, power force.[58]

Novak excels in portraits of sports celebrities by means of "sports reels" which cleverly combine history and commentary on the rise, conflicts and current status of major sports, Although sometimes Homer nods, as when Novak claims Bill Russell played college ball at San Francisco State rather than at the University of San Francisco, this comic put down in no way detracts from the glorious "seven seals" of American sports which herald the athletic apocalypse of our civil religion.

Recreation

Recreation, from the Latin re-creare, means liberally to recreate, restore, refresh, renew, recover, revive or "to create again." In Hellenistic culture two words represented creation. One, demiurge, corresponded to activities of craftsmanship, workmanship and artistic imitation. The other word group represented by ktidzo, was used more often for intellectual and voluntary efforts such as the foundation of a city, or the institution of a celebration, or the discovery and settlement of a country.[59]

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[58] Novak, pp. 42-43.

In most contemporary writing, recreation is synonymous with relaxation and is explained as a leisure activity. After considering a spectrum of definitions of recreation which appeal to chemical, physical, motor or neurological, emotional, psychological, moral and social activities and states of well-being, Geoffrey Godbey remarks:

> Recreation has been defined both as activity undertaken during leisure and as activity without regard to leisure. It has been considered both cathartic activity and without regard to whether it provided catharsis. Such differences indicate that recreation is sometimes viewed as a means to an end and other times as an end in itself.[60]

Godbey's study of Recreation, Park and Leisure Services leads to the conclusion that with "time deepening," the crowding of a greater number of activities into the same 24 hours, Western society needs organized recreation, park and leisure services. The study examines the functions, processes and inter-relationships of Federal, State, local, and private groups involved in recreation and parks programs in the United States and Canada.[61]

Enjoyment

Joy and delight are concommitant experiences in human acts which are well done. Enjoyment or the state of joy originates linguistically from the Latin gaudium and the Greek chara. In Hellenistic usage the verb chairo meant to rejoice or be merry, although it was gradually subordinated to hedone, pleasure with Plato, Aristotle and the Stoics.

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[59] Werner Foerster, "Ktidzo," Theological Dictionary of the New Testament, Vol. III trans. by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Erdmans, 1965) 1023-1028.

[60] Geoffrey Godbey, Recreation, Park and Leisure Services: Foundations, Organization, Administration (Philadelphia: W. B. Saunders, 1978), p. 7.

[61] Citation of periodical literature in the recreation field since the late 1960's illustrates how the field has grown; Ibid., p. 351.

The hazards to enjoyment threaten to prevent persons from experiencing its effects in our ordinary work, leisure and service activities. The first hazard is the routinization of enjoyment, "organized joy," "planned welfare," and "pre-programmed well-being." This is not a plea for the irrational nor steady-state serendipity. It is a caution against the slippery slope of increasing rationalization of the extra-rational. The other hazard is overstimulation from the excesses of the advertising industry, the culture and the allurements of self-induced highs and peak experiences.

Studies in human motivation reveal the value of enjoyment which is intrinsic to behavior. Mihaly Csikszentmihalyi and his co-authors in Beyond Boredom and Anxiety, The Experience of Play in Work and Games, gathered some empirical studies of enjoyment in the experiences and activities of chess, rock climbing, rock dancing, surgery and offered some analogies regarding general life enjoyment patterns.[62] This study consciously developed the notions of Huizinga and Callois, adding considerable data from cultural anthropology and psychology. The authors state

> When a person acts because his behavior is motivated by the enjoyment he finds in the behavior itself, he increases his self-confidence, contentment, and feeling of solidarity with others; if the behavior is motivated by external pressures or external rewards, he may experience insecurity, frustration, and a sense of alienation.[63]

Activities in which behavior derives from intrinsic motivation is called autotelic, one which has self-purpose. "Posed between boredom and worry, the autotelic experience is one of complete involvement of the actor with his activity."[64] Like the behavioral coin called the "stroke" which was circulated by Eric Berne, the autotelic experience, a dynamic sensation of wholeness that people feel when they act with total involvement, is called "flow."[65] Moreover, the authors claim that structured systems of action help produce "flow" experiences.[66] A "flow" experience has six characteristics: (1) the merging of action and awareness, (2) the centering of attention on a limited stimulus field, (3) the loss of self-consciousness, (4) personal control over one's actions and environment, (5) coherent, non-contradictory demands for action and provision for clear, unambiguous feedback in response to a person's actions, and (6) the fulfillment of its own goals, rewards and objectives.[67]

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[62] Mihaly Csikszentimihalyi and others. Beyond Boredom and Anxiety: The Experience of Play in Work and Games (San Francisco: Jossey-Bass, 1975).

[63] Ibid., p. xi.

[64] Ibid., p. 36.

> Autotelic activities were rated by participants as being most similar to the experiences of "designing" or discovering something new, "exploring a strange place," and "solving a mathematical problem." . . . Apparently, something that is enjoyable to do gives a feeling of creative discovery, a challenge overcome, a difficulty resolved.[68]

The results of these studies indicate that the spirit of joy, whether in work or play is related to the presence of flow and conversely, the experience of anxiety, boredom and worry in work and play is related to flow deprivations. In situations of unavoidable anxiety, i.e., flow deprivation, like famines, droughts and economic depressions, one might recall the story of King Atys.

> When Atys was king of Lydia in Asia Minor some three thousand years ago, a great scarcity threatened his realm. For a while people accepted their lot without complaining, in the hope that the times of plenty would return. But when things failed to get better, the Lydians devised a strange remedy for their problem. 'The plan adopted against the famine was to engage in games one day so entirely as not to feel any craving for food.' Herodotus writes, 'and the next day to eat and abstain from games. In this way they passed eighteen years.' And along the way they invented the dice, knuckle-bones, the ball, and 'all the games which are common to them with the Greeks.' (Herodotus, Persian Wars, Book 1, Chapter 94).[69]

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[65] Ibid.

[66] Ibid., p. 49.

[67] Ibid., pp. 38-49.

[68] Ibid., p. 181.

[69] Ibid., p. ix.

The concluding chapter entitled "Politics of Enjoyment" tells a modern story which reverses the strategy of King Atys. The story began two hundred years ago when the American designers of the Declaration of Independence considered the pursuit of happiness to be an inalienable right. Then along came the political, military, industrial complex, the GNP, high speed technology, and increasing rationalizations for socialized behavior controls. By 1973 the Office of the President defined leisure as consumption, so that leisure could be measured in terms of numbers of theater tickets purchased, campers sold, motor boats bought, automobiles in circulation, and so on. Leisure had moved from the twilight zone of free time squeezed between work hours, to the positive indexes of consumer behavior. The authors hope to contribute to future alternatives beyond the current exaggeration of consumerism.

Humor, Comedy, Smile and Laughter

The language of leisure opens many vistas of human experience and activity. It includes the pun, joke, riddle, comedy, irony and all the play forms in art with the human responses of which the smile and laughter are the most conspicuous. Some good examples of the range of these modalities of leisure are covered in Holy Laughter, Essays on Religion in the Comic Perspective.[70] These experiences can be approached as creative forms of human imagination by which human operations draw upon their unique resources and embellish and enrich an otherwise flat world view.

Harvey Cox brought together many aspects of humor and comedy in The Feast of Fools: A Theological Essay on Festivity and Fantasy.[71] Having traced secularization in The Secular City, a Celebration of its Liberties and an Invitation to its Discipline, Cox turned his attention to the human ability for fantasy and the common capacity for festivity.

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[70] M. Conrad Hyers, Holy Laughter: Essays on Religion in the Comic Perspective (New York: Seabury, 1969)

[71] Harvey Cox, The Feast of Fools: A Theological Essay on Festivity and Fantasy (New York: Harper & Row, 1969).

He defined festivity as the capacity for celebrating a present moment and event which incorporates memories of the past, like a U.S. Bicentennial, a Jewish Passover or a Christian Easter. Fantasy for Cox was the celebration of an event and moment which was inspired by hope in the future of our human project. The essay ends by renaming faith as play, Christianity as comedy, and Christ as clown.

Leisure

Etymologically leisure is derived from the Latin *licēre*, an impersonal verb meaning "it is allowed" or "it is permitted" or "one can" or simply "may." It was related to freedom from restraint, license, and the verb for sale and value, *liceo*. The OED defines leisure as free time and the opportunity afforded by freedom from occupations.

Sebastian de Grazia began his excellent study of *Time, Work, and Leisure* with a comment from Aristotle's *Politics*. "The Spartans remained secure as long as they were at war; they collapsed as soon as they acquired an empire. They did not know how to use the leisure that peace brought."[72] The lesson of Sparta is plain. A citizenry prepared for war but unprepared for leisure, degenerates in times of peace and prosperity. Aristotle was the ancient who most often used the word *skolē*, the Greek for leisure, from which the English word school was derived. Aristotle distinguished leisure as a freedom from the necessity of labor, *askolia*, and as a feedom for a kind of activity which has its own purpose. Leisure was freedom for music and contemplation. *Theoria* or contemplation has its own end, happiness, *eudaimonia*. The journey from Athens to Rome brought the shift in the language of leisure; *otium* meant freedom from occuptions which were designated by *negotium*.

Joseph Pieper, in his essay *Leisure, The Basis of Culture*, argues that philosophies of modern culture have so idealized work and the active life and correspondingly the rational, discursive functions of the mind that they threaten to stop the contemplative heart of Western society by a sclerosis of understanding and a scotosis of the intellectual vision of truth.[73] This loss of a core freedom sometimes described as "the bourgeois interior,"[74] is a major issue in the work-leisure discussion. The work-leisure debate is not romantic jousting with windmills. It defines strategies, value commitments and life and death issues between proletarian and bourgeois cultures, governments, economics and philosophies of education since the 19th Century. Speaking for the proletariat, Hannah Arendt held that the active life replaced the contemplative life as early as the seventeenth century.[75]

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[72] De Grazia, p. 9.

To illustrate the point ask yourself how our culture values the non-worker. Generally the non-worker was considered to have an aversion to work and was called a vagrant, hobo, or bum and was categorized as idle, lazy, apathetic or slothful. But the paradoxical G. K. Chesterton could write "It is customary to complain of the bustle and strenuousness of our epoch. But in truth the chief mark of our epoch is a profound laziness and fatigue; and the fact is that the real laziness is the cause of the apparent bustle."[76] This laziness in our time, akedia in Greek and acedia in Latin was often called sloth. In the Middle Ages Aquinas considered it a fault not because it moved a person to escape necessary work, but because it moved a person to sadness about the purpose of rest, the joyful celebration of the divine goodness which lived, moved and breathed in all created good, including human activity.[77] The laziness of our time is not due to the lack of work ability but is due to the lack of ability to celebrate rest, the lack of the Sabbatical spirit. Laziness or sloth was an oppressive sorrow about spiritual good, a lack of joy in good work, the highest of which was celebrating the activity of God's love at work in the entire universe. Therefore, those who argue that leisure is the basis of culture do so because culture implies worship, worship requires contemplation and contemplation needs leisure. Denied these intrinsically related cultural foundations, mankind is denied the root and core of human freedom.

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[73] Joseph Pieper, Leisure, the Basis of Culture, trans. by Alexander Dru, (New York: The New American Library, 1952). Bernard Lonergan, Insight: A Study of Human Understandings 3rd ed., (New York: Philosophical Library, 1970) uses "scotosis" from skotos, Greek for darkness, to refer to blind spots which are metaphors for curable biases, prejudices and repressions of insight which foster in the bearer "a withdrawal from the outer drama of human living into the inner drama of phantasy," p. 191.

[74] I borrow this term from John Lukas, The Passing of the Modern Age, (New York: Harper & Row, 1970), pp. 191-207. It is as distinct from the cultural narcissism of Christopher Lasch and the "consumerism" of the 1970's as wholeness is from hollowness. It corresponds to David Riesman's "inner directed," personally motivated individual.

[75] Hannah Arendt (1959), p. 264.

[76] G. K. Chesterton, Orthodoxy, (New York: Dodd, Mead and Company, 1955), p. 230.

SYMBOLS FOR SERVICE

Instead of listing individual words in a sequence, this section will review some general experiences and meanings of service and consider a few special meanings of the term. If one looks at a general listing of services and service agencies in a metropolitan area, one is overwhelmed by the number and diversity of organizations and activities designated as services. The number of government agencies and departments described in terms of service is remarkable, from the branches of the military services to the internal revenue service. Religious groups and church affiliated organizations frequently define their functions in terms of community, national and world services. James O'Toole recalls an example given by Peter Drucker related to service.

> Peter Drucker (1974) argues convincingly that the source of much misdirection in large organizations is a failure at the top to identify the objectives of the enterprise. As he sees it, the most important question for the chief executive to ask is, "What business are we in?" He believes that the answer to this question is seldom obvious and that most business leaders cannot arrive at a meaningful response. Drucker tells

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[77] Pieper (1952), "Acedia is the despair from weakness" which Kierkegaard analyzed as the "despairing refusal to be oneself," p. 38. For Aquinas see the Summa Theologica, II - II 35, 1-4.

> how Theodore Vail, an early president of A.T. and T. answered "service" and not "communications," and thus spared his organization the fate of nationalization, which overcame similar "natural" monopolies in Europe at the time.[78]

With the telephone, as with other utilities, a well-served, satisfied public is a key to maintaining corporate independence. O'Toole goes on to observe that the United States is fast becoming a "service economy and beginning to rely on foreign nations to provide many mass-produced and some energy-intensive-goods."[79] Thus while there is public debate about work and productivity, services still harbor hopeful results for the common good.

The noun service, the verb to serve and the substantive servant come from servire. The OED notes that the Latin verb was intransitive, often used with a dative or indirect object. In French and the Romance languages the intransitive use has remained. But in English from an early period, a transitive use developed so that in modern times the verb is primarily transitive. Although the words for service sometimes gain denotations of slavery, the word slave originates from the racial name Sclavus, which designated the Slavonic population in parts of central Europe who were reduced to servile conditions by conquest.

In the Hellenic world the language of service was designated by six terms which though often hard to differentiate, had their own emphasis. Douleo was the service of a slave; therapeuo designated voluntary service; latureo signified service for a wage, although in the New Testament it came to signify religious worship; leiturgeo was official, public service to the people or state. It was also used for dramatic and temple and religious service, hence liturgy. It designated any function, (ergon), on behalf of the people, (laos), from fitting a ship, to preparing a banquet or performing a public service. Hypereteo meant to steer a ship and was used to designate the relation of the master to whom service was rendered. Diakoneo designated personal service rendered to another.[80] The terms deacon and minister, as they are derived from the Greco-Roman world, designate a variety of tasks from waiting at tables to administration. The term steward dates from 11th Century usage and is most probably derived from the Old English word for house, so that like the Greek oiketes, a steward was one who managed household affairs.

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[78] O'Toole (1978), pp. 108-9. Also William T. Morris, Work and Your Future: Living Poorer, Working Harder, (Reston: Reston Publishing Company, 1975) who compares services to fiddling: "a fiddler cannot improve his productivity by fiddling faster . . . no, but think what we can do if we put him on radio and television." p. 217.

[79] O'Toole (1978), p. 205.

Many rich usages of service are traceable to the Judaeo-Christian tradition. The term "servant of God" which arose from secular use to EBED YHWH in Hebrew and pais theou in Greek has special significance in Old and New Testament usage.[81] The continual transformation of meaning for these and related terms in religious and secular contexts reveal important elements for interpreting the symbols of service.

Therapy is also service. Thomas C. Oden in Kerygma and Counseling, summarizes the service connotations of therapy as attention, caring, healing and comforting.[82] The usage in Aristotle, Hippocrates, Philo and Josephus reveal a servant who "renders careful, experienced, watchful, meticulous, skilled, obedient, painstaking service to the one to whom he is intimately responsible."[83] The verb form extends from care for the dying and dead, to skillful tailoring of clothes, and good barbering. "The therapist" was frequently translated as "the minister" in Roman times and signified personal, sympathetic and confidential activity. Oden finds this service language richer in human virtues of compassion and sensitivity than the service language of the slave tradition, doulos.[84] He hopes the return to linguistic roots may help correct the modern abuse of our therapeutic culture which like some medical services, suffers from sterile, impersonal, technological and mercenary images.[85]

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[80] Hermann W. Beyer, "diakoneo," Theological Dictionary of the New Testament, Vol. II, op. cit., p. 81. A little book that deals quite thoroughly with the modern call to servanthood is Gibson Winter, The New Creation as Metropolis: A design for the Church's task in an urban world (New York: Macmillan, 1963).

[81] Walter Zimmerli and Joachim Jeremias, The Servant of God, revised edition (London: SCM Press, 1965). I have been interested in the servant and service themes since I began researching them fifteen years ago. This interest was based partly on the assumption that service and authority share common bonds. It should be noted that service in the New Testament develops beyond "slave," "lackey" or "hireling" to friend motivated by grace or love.

[82] Thomas C. Oden, Kerygma and Counseling: Toward a Covenant Ontology for Secular Psychotherapy (New York: Harper & Row, 1978), 146 ff.

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[83] Ibid., p. 147.

[84] Alan Richardson, The Biblical Doctrine of Work, (London: SCM Press 1952) relates the doulos tradition to work, but with the sense of service. Although the New Testament is rich in titles for Jesus, his own townspeople had known him as "the tekton" (Mk 6.3) and "the son of the tekton" (Mt. 13.55). Paul Furfey, "Christ as Tekton," Catholic Biblical Quarterly 17, 1955, 204-15, translates tekton (Latin, faber, English, artisan), as "woodworker," and itemizes the numerous crafts which involved wood working in antiquity. C. Wright Mills, "The Meaning of Work throughout History," in The Future of Work, ed., Fred Best (Englewood Cliffs: Prentice Hall, 1973), renews the ideal of craftsmanship, pp. 10-13.

[85] Oden (1978), p. 149. Henri J. M. Nouwen, Creative Ministry (Garden City: Doubleday, 1971) applies a servant style approach to teaching, preaching, pastoral care, organizing and celebrating in order to get beyond the stereotypes of professionalism. To move beyond the transference of knowledge, what Nouwen calls a violent way of teaching, he advocates a redemptive process which is evocative, bilateral and actualizing. In a Pauline paraphrase he says "Jesus can be called Teacher in the fullest sense of the word precisely because He did not cling to His prerogatives but became one of the many who have to learn." p. 20. This plea not to cling to the prerogatives of professionalism is a modern paraphrase of Phil. 2:6 and may be described as a kenotic spirituality or a servant disposition. Kenotic comes from kenosis which means emptying, and as the New Testament refers to Christ's self-emptying, so Christians like Nouwen refer to ministry, i.e., service, as self-emptying, mindful that "self-affirmation and self-emptying are not opposites because no man can give away what he does not have." p. 51. This tradition of self-emptying and giving of oneself is what Dietrich Bonhoeffer meant by "the man for others."

A more complete discussion of service symbols would lead to the meaning of leadership as service and the role of administration as service which benefits the public. Perhaps the image of the future worker as a manager of information is closer to the notion of service which we have explored above.[86] Following the design of Fred Best's book, The Future of Work, which begins with Maslow's hierarchy of needs, a set of humanistic criteria for service may be envisioned which could guide the future integration of work, leisure and service.[87]

Finally, if a service ethic is to replace the varities of work ethics which we have encountered in our society, it will still require the full recruitment of educational resources to effect the transition. What Thomas F. Green has written about the relation of the undergraduate college to the world of work applies to the world of service. The function, purpose and mission of liberal education is to extend the strengths, competences and personal knowledge of the moral self into the fabric of society.[88] The liberal arts must continue to provide images of human living in society that sustain, liberate, promote a more just and human world order, and assist us to reinterpret our past in order to plan for a useful and meaningful future.

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[86] Peter Drucker, "Evolution of the Knowledge Worker," in Fred Best, ed., The Future of Work (Englewood Cliffs: Prentice Hall), 1973, 58-63. Two short articles in the Synergist (Spring 1979) deal with service in education. Glen L. Gish, "The Learning Cycle" 2-6 borrows the process model of David Kolb to expand on experiential and service learning. Robert Sigmon, "Service-Learning: Three Principles" 9-11 applies ideas from Robert K. Greenleaf, Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness (New York: Paulist Press, 1977) to formulate the relationships between service and learning.

[87] The College 1 themes of work, leisure and service seem to build upon an assumption that conflicts between work and leisure may be resolved by the integrative functions of service. This might be formulated in a quasi Hegelian hypothesis: work, which transforms nature, concretizes and objectifies thoughts and ideas of leisure, to provide the life and spirit of service. The assumed synthesizing function of service, on such a hypothesis, seems to be based on a false dichotomy: either work or leisure. If service is understood in its humanistic sense, distinct from its economic sense, it does not seem to be a new, third alternative arising from the ashes of the work or leisure ideals, but rather a simple, deep and broad revision of the dynamic, intrinsic unity in tension of work and leisure. Service connotes the resourcefulness and responsiveness of the human person to and for the real needs of others. Service described the activities of the scholar citizen who engages by critical commitment, reflective involvement and deliberate decisions in providing society with moral alternatives, equal opportunities, and hopeful futures in a more interdependent world.

PARADIGM AND PROCESS

College 1, the experimental summer school sponsored by the Council for the Advancement of Small Colleges and the W. K. Kellogg Foundation, was conceived as a means to study work, leisure and service in theory and practice. Employing innovative curricular structures and alternative course designs, it explored the themes of work, leisure and service from the perspectives of interdisciplinary and integrated studies. Both consciously and unconsciously, practitioners of the interdisciplinary methods appealed to paradigms of their respective arts and sciences to advance the study and interchange of perspectives regarding work and leisure.

The words for work, language of leisure and symbols of service are conceived from the perspective of the general goal of Thomas S. Kuhn in The Structure of Scientific Revolutions; ". . . my most fundamental objective is to urge a change in the perception and evaluation of familiar data . . ."[89] Kuhn's examples of paradigm change range over the field of scientific history from ancient models to the modern discoveries in chemistry, physics, mathematics and related fields. Within an ordinary set of scientific data and theory which govern experimentation, an anomoly may appear which leads through related counterinstances to a scientific discovery and the need for a conversion of understanding from a familiar set of expectations to a foreign or new, revolutionary theory. The emergence of anomalies and crises which signal a paradigm change present complex challenges to perception, communication, understanding and practice. The various concepts and theories of work and leisure sketched here represent signals of paradigm change in various teaching and learning situations which invite further testing of the prevailing paradigms in education and society.

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[88] Thomas F. Green, "The Undergraduate College and the World of Work," in Donald G. Trites, ed., Planning The Future of the Undergraduate College, New Directions for Higher Education (San Francisco: Jossey-Bass, 1975).

[89] Thomas S. Kuhn, The Structure of Scientific Revolutions, 2nd ed., (Chicago: The University of Chicago Press, 1962) viii-ix.

David Halliburton, in his essay entitled "Perspectives on the Curriculum," explains Kuhn's paradigm as a "nexus of assumptions providing a basis for thought and action."[90]

> These assumptions are shared by members of a community -- research scientists working within a specialty, teachers belonging to a particular academic discipline, college administrators coping with shared problems. The assumptions may vary from group to group; and they may be implicit rather than explicit. The common factor is that each set of assumptions makes sense for each group or community. A paradigm thus designates a collective habit of mind with a variety of built-in values and types of behavior.[91]

Halliburton acknowledges his debt to Kuhn and the applicability of the power of Kuhn's paradigm beyond the natural and physical sciences. Like common law in British tradition, judicial interpretation of the United States Constitution, for example in the Supreme Court decisions which cluster around the case of Brown vs. The Board of Education, 1954, or the approach to history exemplified by Fernand Braudel's study of sixteenth century Europe, the paradigm concept can assist educators to understand the nexus of assumptions in disciplines, departments, programs, curricula and colleges.

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[90] David Halliburton, "Curricular Design" in Chickering, et. al., Developing the College Curriculum: A Handbook for Faculty and Administrators, (Washington, D.C.: CASC, 1977), p. 37. I will assume Kuhn's reservations and Halliburton's plea for extended "ownership" of paradigm study beyond the physical and natural sciences; Kuhn "Postscript - 1969" 174-210 and Halliburton 37-50. Many authors have offered commentaries and advanced clarifications and applications of Kuhn's paradigms.. A good example is Ian G. Barbour, Myths, Models and Paradigms: A Comparative Study in Science & Religion. (New York: Harper & Row, 1974). Barbour examines the individual features of paradigms, the research tradition, the key historical examples through which the tradition is transmitted, and the epistemological, and metaphysical assumptions which support scientific and religious paradigms. An example of its application in work and industry is Anthony F. C. Wallace, Rockdale: The Growth of an American Village in the Early Industrial Revolution. (New York: Alfred A. Knopf, 1979).

[91] Halliburton, pp. 37-38.

College 1 offers a laboratory for reflection on curriculum in the sense that it engages critical understanding, scientific exploration, artistic expression and humanistic discourse with a focus on the problem of work, leisure and service. But the structure of College 1 is also designed to "enable the anomaly" which may permit a shift of perspective from the normal process of teaching and learning. Thus two sets of assumptions are under critical review within the same context. The first set of assumptions concerns the teaching and learning process. The second set of assumptions regards the shifting patterns of work and leisure in society. These two foci of College 1 are sub-sets of one major collective paradigm shift which represents the continuum of concern between higher education and the American public about its goals and priorities for the future. Applying the normal procedures for treating the problem of work and leisure in education and society is like trying to solve a puzzle when the problem may exist at the level of the paradigm. A real solution involves a critical and creative re-evaluation of the assumptions regarding work and leisure and service.

I have attempted to identify some classical and modern assumptions which are being tested in the laboratory of College 1. To the extent that the experiences, language, concepts and structures examined in this essay initiate a process that firstly evokes reflection on what we are doing when we work and play, secondly elicits the question, what are we understanding when we teach and learn, thirdly systematically inquires why that will serve to advance human persons in society in the next three decades, and fourthly requests responsible testing of the models, it intends to offer a challenge to our ordinary social assumptions as well as contribute to the general process of curriculum reform in higher education.

CHAPTER THREE

THE COLLEGE 1 EXPERIENCE: DESCRIPTION AND ANALYSIS*

GENERAL DESCRIPTION

Objectives

The structure and activities of College 1 have been defined in relationship to several objectives that were stated originally in the proposal to the W. K. Kellogg Foundation or emerged during the first CASC National Experimental College. As we stated in that proposal:

> Faculty and administrators at CASC colleges will be provided with an unusual setting and process which will enable them continually to develop and test new curricular designs and instructional methods, as well as plan and implement programs for the dissemination and use of these designs and methods which prove to be successful with CASC college students.

This objective was supported further by two guiding principles for the design and implementation of the college:

1. College 1 shall be planned and implemented in such a way that the learnings of the faculty and staff who provide services in this college are given as great a priority as the learnings of the students who attend the college. Everyone who is affiliated with the college is to be considered a "learner."
2. College 1 shall be a vehicle for not only research and development, but also dissemination and use. The success of the college will be evaluated on the basis of its impact on the participating CASC colleges, as well as other CASC institutions.

The first of these principles showed the accountability of the College 1 staff and consultants to the participating faculty: The experience must be personally valuable to the faculty. If attention is not directed to faculty development concerns, the college will be considered unsuccessful, regardless of how smoothly the college is run or how exciting the courses have been for the participating students. The second principle, by contrast, reflected the accountability of the faculty to College 1 (and their own colleges). College 1 was not to be just a good experience obtained in isolation, but, instead, one step (usually the first step) in a methodological or curricular innovation to be implemented on the home campus.

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*Prepared by William Bergquist and John Langfitt

In the specific design and implementation of College 1, these objectives and principles were in some ways modified. Beginning with the first meeting of the College 1 faculty in December of 1977, the "non-instructional" aspects of College 1 became salient. Not only did faculty wish to explore new teaching methods and curricular designs, they also wished to:

1. learn more about the topic of College 1 (work, leisure and service) and
2. engage in broadening interdisciplinary discussions with colleagues (faculty and students) from other colleges.

Furthermore, once College 1 began, the more personal and interpersonal aspects of College 1 became important.

For many faculty, the temporary social setting of College 1 afforded an exceptional opportunity to explore personal values, attitudes and plans concerning their role as teacher and/or leader, their careers, and even their relationships with significant others in their lives (particularly spouse and children). To some extent, because of the more personal and interpersonal nature of College 1, the dissemination aspects of the program were deemphasized. In many instances, the primary learnings from College 1 could not readily be conveyed nor were they applicable to other faculty, for these learnings were essentially personal and idiosyncratic.

Overview

College 1 was conducted from June 25 until July 21, 1978, and was held on the Bowdoin College campus in Brunswick, Maine. Nine faculty from CASC colleges conducted the Experimental College with the assistance of a dean and administrative assistant. Twenty-four students formally attended the college, received six hours of academic credit, and paid a tuition of $400 (minus a scholarship in some instances). All students and faculty lived on the Bowdoin College campus and spent four weeks constructing and teaching and learning in a temporary educational setting that focused on the theme of "Passages: Planning for Work, Leisure and Service."

College 1 was preceded by a ten-month planning period, during which faculty and students for College 1 were recruited and selected, and the curriculum of the college was constructed. All faculty arrived at Bowdoin College one week before the start of College 1 for final planning and orientation. College 1 was itself a rich conglomeration of course offerings, community activities, personal learnings and reflection, relaxation, challenge and fatigue. The experience left those who were in or observing the processes of College 1 with the distinct impression that a significant new social-educational learning approach had been discovered. It is an approach that holds great promise for future use by CASC, CASC colleges and the general higher education community.

Participants in College 1

College 1 has required the active participation of five constituencies. First, an advisory board oversees the activities of the college and selects the theme for the college and the participating faculty. Initially, the Board was composed of the six CASC college administrators and faculty who served as members of the planning committee for the 1977 CASC National Institute. These six members were: Sr. Mary Joan Coultas, President of La Roche College (Pittsburgh, Pennsylvania) and Chairperson of the Planning Committee and College 1 Board of Advisors; Dr. Benjamin E. Sprunger, then President of Bluffton College (Bluffton, Ohio); Dr. George K. Brushaber, Vice President and Dean of Bethel College (St. Paul, Minnesota); Dr. R. Kirby Godsey, Dean of Mercer University (formerly Academic Dean at Averitt College, Danville, Virginia); Dr. Dorothy J. Gish, Chairperson of the Department of Behavioral Sciences at Messiah College (Grantham, Pennsylvania) and participant in the Kellogg-funded Advanced In-Service Faculty Development program conducted by CASC; and Ms. Priscilla Swartz, on leave from the Department of Nursing at Gwynedd Mercy College (Gwynedd Valley, Pennsylvania) and participant in the CASC Advanced Faculty Development program.

Following the completion of College 1-78, the composition of the Board changed, because several members were no longer at CASC colleges, and because of a decision by the Board to include a faculty member from College 1-78. Sr. Joan Coultas remained a member of the Board, and chairperson, as did Drs. Brushaber and Gish. Captain Orville Sigurdson of the Mathematics Department at Augustana College (Sioux Falls, South Dakota), a participating faculty member in College 1-78, was selected for the Board. During both the 1977-78 and 1978-79 academic years, Dr. Gary Quehl, the president of CASC, and Dr. William Bergquist, the Dean of College 1, served as ex officio, nonvoting members of the Board. They were joined in this capacity during 1978-79 by Dr. John Langfitt, the Administrator of College 1-79.

The second constituency of College 1 was the president of CASC, Dr. Gary Quehl, who provided overall guidance and direction for the project, reviewed all policies and procedures, and insured the continuity and interrelationships between this project and other CASC initiatives. On two occasions, Dr. Quehl also served as a participant-observer at College 1, and provided the College 1 administration, faculty and students with encouragement and perspectives based on these on-site observations.

Dr. Bergquist, as the Dean of College 1, assumed responsibility for the daily operations of College 1, being assisted in this role by an administrative assistant, Mr. Mario Alosco, who worked for one-half time from October 1, 1977 until June 30, 1978, and full time during College 1. Bergquist and Alosco coordinated all recruitment of faculty and students, preparation and distribution of materials about College 1, processing of student applications and provision of support services to faculty during College 1. In addition, Dr. Bergquist led the planning meetings for College 1, worked in a consultative manner to both faculty and students at College 1, led one of the week-end ("Maine-Streaming") sessions at College 1, and served on several occasions as a teacher or facilitator in the Integrated Course. Mr. Alosco served as a student counsellor and occasionally provided secretarial and clerical services for faculty during College 1.

Ten faculty members were invited to participate in College 1-78. The procedures used in the recruitment and selection of faculty are described below. Nine of these faculty members participated in College 1: Dr. Paul Borgman, Associate Professor of English at Northwestern College (Orange City, Iowa); Dr. Fred Ivor-Campbell, Assistant Professor of English at The King's College (Briarcliff Manor, New York); Dr. John Langfitt, Assistant Professor of Religion, Chaplain and Chairperson of Interdisciplinary Studies at Illinois College (Jacksonville, Illinois); Dr. John Lounibos, Assistant Professor of Religious Studies at Dominican College (Orangeburg, New York); Mr. Ralph Maffongelli, Assistant Professor of Speech and Drama at Mercy College of Detroit (Detroit, Michigan); Dr. Mary Anne McCarthy, Assistant Professor of Psychology and Chairperson of the Social Science Division at La Roche College (Pittsburgh, Pennsylvania); Captain Orville Sigurdson, Associate Professor of Mathematics at Augustana College (Sioux Falls, South Dakota); Sr. Julia Van Denack, Department Chairperson and Professor of Biology at Silver Lake College (Manitowoc, Wisconsin); and Mr. James White, Chairperson of the Fine Arts Department at Brescia College (Owensboro, Kentucky). The tenth faculty member, Dr. Arthur De Jong, Professor of Philosophy and Religion and Assistant to the President at Central College (Pella, Iowa) when selected for College 1, was unable to participate in College 1 because of being selected as the new president at Muskingum College (New Concord, Ohio) in the late spring of 1978. The faculty of College 1-78 assumed primary responsibility for not only the design of the integrated and individual courses of College 1, but also for formuation of general policy and procedures regarding student life, grading, college governance and related matters.

The students for College 1-78 were recruited from over 300 liberal arts colleges in the United States, though special attention was given to the recruitment of students from CASC colleges and, in particular, from the ten CASC colleges from which College 1-78 faculty were selected. Twenty-four students were formally enrolled in College 1-78, though the number was 30, when participating spouses were taken into account. The total number of people who attended courses at College 1 is approximately fifty, these additional attendees being the nine faculty of College 1 (who frequently sat in on each others courses), the two administrators of College 1, the seven children at College 1 (who frequently participated in classroom activities) and occasional visitors (parents, relatives, the CASC president, and invited speakers) who were encouraged to become actively involved in the proceedings of College 1.

PREPARATION

Six steps were taken in preparing for the first CASC National Experimental College: (1) selection of the theme, name and location for College 1, (2) recruitment of faculty applicants, (3) selection of College 1 faculty, (4) meeting of College 1 faculty for initial planning, (5) recruitment of students for College 1, and (6) processing of student applications for College 1. Following is a brief description of the procedures employed and learnings gained from the implementation of each step.

Selection of Theme, Name and Location of the College

The College 1 Advisory Board met in June of 1977 at the CASC National Institute and in September of 1977 to select the theme, name and location of College 1. The theme, "Work, Leisure and Service," complemented the more general theme of the Institute (liberal education, work, and lifelong learning). In the selection of this theme, the Advisory Board hoped to build in a systematic fashion on past CASC activities, thereby establishing a close interrelationship between College 1 and other CASC initiatives. The theme not only linked College 1 with other CASC activities, it also was apparently of considerable interest to CASC college faculty, as witnessed by the abundance of excellent proposals received by CASC for College 1 and for the followup (College 1-79).

However, the theme has not in and of itself been very attractive to students, who seem to want a theme that is either more vocationally-oriented or more directly related to traditional courses in the curriculum at their home campuses. Students have generally been attracted to College 1 for reasons other than the general theme of the curriculum. The theme also has not been particularly conducive to innovative strategies for student recruitment or provision of financial support (as would, for example, a performing arts theme that could be coupled with a work-study program at a resort site).

The name "College 1" is not profoundly creative, but it has been useful as a simple title that does not distract from the theme and purpose of the college. The CASC staff and Advisory Board have developed a naming policy whereby each future National Experimental College that is centered on the same theme, and generally involves the same CASC colleges will retain the same number (College 2, College 3, etc.), with the addition of a year-designation (e.g., "College 2-83"). A new theme, with an accompanying new structure and group of participating colleges, will be given a new numerical title. As in the case of College 1 (i.e., "College 1: "Planning for Work, Leisure and Service"), a subtitle will more precisely define the theme of the college.

The decision to locate College 1 at Bowdoin College (Brunswick, Maine), one of three options available to the Advisory Board, was, in retrospect, both good and bad. Bowdoin College is a good location for an experimental venture such as College 1. The facilities are superb, cooperation with Richard Mercereau, Director of Summer Programs, and his staff is impressive, and the physical environment is conducive to both reflection and recreation. College 1 seems to have gained part of its sense of integrity from being held at Bowdoin, "the home of Hawthorne and Longfellow." Innovation and experimentation can blend with tradition. Located near major urban areas (Portland, Boston), the mountains, and the ocean, Bowdoin College is very attractive to many students from CASC colleges throughout the United States. On a more negative side, the room and board costs at Bowdoin have been rather high, though they were significantly reduced for College 1-79; and the far northeastern location of the college makes travel somewhat more problematic than would be the case with a midwest location. There are also very few jobs available for College 1 students in the Brunswick area.

The selection of the theme and location of College 1 by the Advisory Board undoubtedly made recruitment for College 1 more difficult than would be the case if the theme was more "practical" or compatible with existing curricula, and/or if the college was conducted at a more central and less expensive location. On the other hand, the theme and location contributed continuity and legitimacy to this newly-established enterprise, which, in the long run, may be of greater importance.

Recruitment of Faculty for College 1

By October 15, 1977, fliers and application forms for College 1 were sent to the President and Academic Dean at each of the 180 CASC colleges. The response of faculty to this initial recruitment effort was gratifying. A total of twenty-eight applications were received prior to the November 15 deadline. Applications were uniformly of high quality, representing a diversity of institutions and disciplines. No CASC college sent in more than two applications, and applications were received in equal proportions from colleges of varying religious persuasions. Only in the case of the physical sciences was there inadequate representation by any discipline. The success of recruitment probably can be attributed in part to an announcement about College 1 made at the 1977 National Institute.

Selection of Faculty for College 1

Applications received by November 15, 1977 were reviewed at a two-day meeting of the Advisory Board on November 21-22. Ten faculty members were selected for College 1 on the basis of four criteria: (1) compatibility of the individual course they proposed with the general theme of the college, (2) apparent ability of the faculty member to conduct the individually-taught course and significantly contribute to the team-taught integrated course, (3) quality of ideas contained in the proposal, and (4) quality of professional development plans, and dissemination and use plans contained in the proposal.

The selection of faculty was based in part on an overal assessment of the applicants. A balance of disciplines, institutional affiliations and faculty characteristics was established, so that College 1 might be attractive to a variety of students. In most instances, one member of the Advisory Board contacted the Academic Dean of the college from which the faculty applicant came, in order to gain more information about the faculty member and his/her professional development and dissemination plans.

Finally, in selecting the ten faculty for College 1, the Board attempted to strike a balance between professional excellence and developmental needs. Board members looked for faculty who seemed to be good teachers and scholars, and who were seeking to improve their professional performance. In several instances, these two factors did not readily coalesce. Board members had to decide whether College 1 was primarily designed to help faculty improve their performance (faculty development) or enable faculty to explore new curricular design and instructional methods (educational innovation). This tension in project objectives appeared several times during the college, was never completely resolved, and often added a creative tension to the planning and implementation of College 1. In the final analysis, for some faculty at College 1 neither objective ultimately was of greatest importance, more personal outcomes being of primary importance (see discussion below on outcomes).

Applicants were notified of their acceptance or rejection before December 1. The W. K. Kellogg Foundation also was notified of the acceptance so that these faculty might be designated as Kellogg Fellows. In the selection of the faculty for College 1, the Advisory Board worked under tight time schedules and had to create procedures as well as select faculty in this first year of the CASC National Experimental College program. Board members are to be commended for their efforts, as are those CASC staff and CASC College deans who assisted in these recruitment efforts.

Planning Meeting for College 1

From December 8 to 11, 1977, the ten faculty fellows met with Dr. Bergquist in New Orleans to plan for College 1. Extensive time was devoted to the integrated course. Faculty fellows were asked to develop the specific theme and objectives of the course, as well as its general structure. Probably the most important decision to emerge from these deliberations was the designation of one faculty fellow (Dr. John Lounibos) as the coordinator of the Integrated Course. The College 1 faculty decided that one person could more effectively coordinate the course than a group of ten. One faculty member was selected who could work exclusively on the integrated course and drop his/her individual course. At this time, Dr. Lounibos seemed an obvious choice for the position, because his individual course closely paralleled the integrated course as it was being designed, and because he had already exhibited considerable intellectual leadership during the New Orleans meeting.

During the meeting, considerable progress was made in forming an effective working team. The esprit which developed at this meeting remained intact throughout the often difficult summer months of College 1. Attention was focused on the problem of recruiting sufficient students for this new educational venture. Faculty expressed considerable concern and pessimism about the recruitment of students, at a high tuition, room and board fee, to a summer program, when many students have to work in order to earn tuition, room and board for the next academic year. These faculty concerns were later found to be justified, and reinforced the need for a College 1 faculty member on future Advisory Boards.

Participants in the New Orleans planning meeting also spent several hours discussing more general issues concerning student and faculty life at College 1, in conjunction with Richard Mercereau, who attended the New Orleans meeting for one day. In addition, the faculty discussed the relationship between College 1 and other CASC activities with Dr. Quehl (in attendance for one day), and the nature of dissemination and innovation at their college with Dr. Jack Lindquist (also in attendance for one day). One member of the Advisory Board (Ms. Pat Swartz) attended the planning meeting, serving as a representative of the Board and as a participant-observer.

During the meeting, enthusiasm about the prospects of creating a new college from scratch was blended with optimism about the quality of learning to be found at College 1. Both of these emotions, however, were offset by a sense of pessimism and frustration about the prospect of recruiting students for this extraordinary educational experience. As is the case in the creation of any new setting, there is as much to be learned from the process of this creation, as from its product. In the future, more time should be set aside for this initial planning meeting. Not only was there not enough time for adequate planning of College 1, there also was not enough time to make explicit the rich learnings from this initial planning meeting. From a more positive perspective, the location of the meeting was a distinct benefit. Even though meetings were long and faculty worked very hard, the time spent in New Orlean's restaurants, shops and night spots added to a sense of comradery and to the sense of College 1 as being a "special occasion."

Student Recruitment for College 1

Two publications were prepared for recruiting College 1 students. A poster-size flier was printed and distributed which briefly described the general nature, theme and content of College 1. A ten-page bulletin also was prepared which more fully described the college. Two copies of the flier were distributed to over 350 liberal arts colleges throughout the United States, with particular attention being given to colleges in eastern states. Each CASC college received two copies of the flier and the ten colleges from which College 1 faculty were selected received at least ten additional copies for recruitment purposes. Fliers also were sent to the College 1 Board of Advisors and participants in the CASC Advanced Faculty Development program. The student newspaper at each CASC college (subject to the approval of the Academic Dean at the college) was sent a press release on College 1. Fliers sent to CASC colleges were accompanied by letters from Dr. Quehl to both the President and academic dean of the college. In March of 1978, Dr. Quehl sent a second letter to each president, reiterating the significant nature of this new CASC initiative.

The individual campuses -- particularly the ten participating colleges (i.e., from which the faculty fellows had been selected) -- initiated their own recruitment efforts to supplement the national effort. At most of the colleges, articles about College 1 and the faculty member from the local college were published in a local paper and/or student newspaper. Coffee hours, lectures, slide shows and other social events were hosted by the College 1 faculty fellow and (in several instances) academic dean of the college. In one instance, a faculty fellow spoke at several service clubs in the community to solicit scholarship money for students.

Dr. Bergquist visited four of the ten campuses (La Roche, Dominican, Northwestern and Augustana) during the spring of 1978 to assist in the recruitment effort. He met with prospective students, made brief presentations, talked with the academic dean, president, other administrators and/or faculty to encourage student recruitment for College 1 and faculty interest in future sessions of College 1 (thereby increasing their interest in ensuring adequate student enrollment at the first session of College 1).

Student recruitment was further encouraged through the publication of a College 1 newsletter (Intransit), which was distributed to all College 1 faculty members, as well as members of the Advisory Board and prospective students. The newsletter was published three times during the spring of 1978, and was used for the on-going planning of College 1 (minutes from the New Orleans meeting, reading lists, book orders, etc.), as well as "helpful hints" on recruitment, and preparatory information on College 1 and Bowdoin College (travel, clothing, costs, etc.).

These various recruitment resources and initiatives yielded only limited success, as evidenced by the relatively small number of students who finally enrolled in College 1. Whereas 100 - 200 students were originally anticipated, only twenty-four students ultimately enrolled in College 1. The anticipated enrollment figure, in hindsight, was probably unrealistic. Nevertheless, the actual number of students recruited for the first session of College 1 was disappointing.

Virtually everyone who was contacted about the recruitment effort pointed to the difficulty of attracting students to any educational program during the summer when jobs are a necessity. They also point to the high room and board rates at Bowdoin College (at least as compared to those of most CASC colleges) and to the "luxury" of paying $400 for a summer program that will give them six hours of academic credit but not lead them directly toward a degree. For many students who are commuters and work at least part-time throughout the year, the prospect of attending a residential college, and paying for room, board and transportation was simply an alien thought.

As a result of low student enrollment and advice from College 1 faculty about the "prohibitive" tuition ($400), room and board ($455) costs, the administration and board of College 1 decided to offer a substantial number of tuition, room and board scholarships to students who expressed an interest in College 1. The decision to offer these scholarships was reached during March of 1978, hence, was not reflected in any of the formal College 1 recruitment documents. These scholarships proved effective in recruiting those students who had already expressed an interest in College 1. Though more students might have been attracted to College 1 if the scholarship had been offered earlier, this decision had its negative consequences. Revenues from College 1 were sacrificed in order to increase the number of students in attendance, though it is hard to estimate the extent of lost revenues, given the probable loss of a substantial number of students from a full payment policy. In another way, however, the scholarship program also had a negative impact. Several students who did not receive full tuition waivers questioned the equity of review processes that were used. There was not adequate administrative or clerical support for College 1 to conduct a comprehensive financial investigation of each student's application for a scholarship. Decisions had to be based on the student's own financial assessment, as well as that of the financial aid officer at the student's college (who was unlikely to urge the College 1 staff not to grant a scholarship to a student).

In the future, tuition, room and board fees should be set at a lower level. Scholarship programs are inappropriate for a temporary institution such as College 1. It should also be noted that in two states students were able to obtain state scholarships for College 1: these states (Pennsylvania and Michigan) provide funds for summer school. Since academic credit is being granted by the CASC college from which the college faculty member has been selected, the College 1 experience can be considered part of the summer school program at this college (a "field" experience). Students from these states who attend colleges from which College 1 faculty have been recruited are eligible for state financial aid when attending College 1.

Student Applications for College 1

A two-step process was employed in admitting students to College 1. An initial application was sent by Mr. Alosco to interested students along with a copy of the College bulletin. This application form asked the student to indicate his/her first, second and third preference for individual College 1 courses, and to obtain approval from his/her Academic Dean for attending College 1 if he/she had a grade point average lower than 2.0 (on a 4.00 scale). The student also could apply for one of four scholarship plans. Upon receipt of this first application form, Mr. Alosco, in consultation with Dr. Bergquist, assigned students to individual courses and approved scholarships if requested. Given the relatively small number of applicants, all students received their first choice for individual courses. Every student who requested a scholarship received one, though not always at the level requested.

The students then were sent a second application form along with a letter indicating in which individual course they were enrolled. The second application form asked prospective students to indicate the way in which academic credit was to be granted. Three options were available. For the individual and/or integrated course, the student could obtain three hours of academic credit directly from his/her home college. If the student enrolled in an individual course that was being taught by a faculty member from his/her own college, then the acceptance of credit was easily negotiated, since in applying for College 1, a faculty member had to obtain a guarantee from his/her academic dean that the college would grant credit for the individual course. If the course was being taught by a faculty member from another college, then the student could only receive direct academic credit if the student's home college agreed to grant credit for all College 1 courses. All of the participating CASC colleges that sent students to College 1 granted this direct credit, usually assigning the credit to an independent or elective studies area, though sometimes granting credit for specific courses in a specific academic department (e.g., granting biology credit for Sr. Van Denack's Ecology course). The integrated course was usually accepted for general studies credit.

The second way in which credit could be granted was through the use of credit transfer. A student would receive course credit from the home college of the course instructor. The student's home college, in turn, would agree to accept this credit in transfer.[1] As the home institution for the coordinator of the Integrated Course (Dr. Lounibos), Dominican College agreed to grant academic credit for this course to any student who could receive credit only by means of transfer. No College 1 student needed to take advantage of this arrangement.

The third crediting arrangement is yet untested in College 1. A student can ask to receive no formal academic credit directly from College 1, but instead can receive this credit through an external degree program, which would recognize College 1 as a valid educational experience, and grant its own academic credit.

Currently, all of the tuition revenues from College 1 are used to cover the planning and operating costs of College 1. None of the tuition fees are rebated to the participating colleges, though such a policy was to receive serious consideration if student enrollment at College 1 was large. All students submitted a deposit of $50 along with their second application, and paid the remainder of their tuition, room and board fees after arriving at College 1. In some instances, payment was deferred until near the end of College 1, resulting in several complications and misunderstanding.

IMPLEMENTATION

The steps taken to prepare for College 1 are much easier to describe and analyze than what actually happened once the college got underway.

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[1] One of the participating colleges approved this form of crediting, because it could not accept direct credit for a course unless the faculty member teaching this course signed a statement of religious belief, which would have been inappropriate for College 1 given the mixture of religious beliefs held by participating faculty. In light of the experiences of College 1-78, however, this college waived this requirement for College 1-79, and agreed to accept direct credit for all courses.

Virtually everyone who was affiliated with the college was surprised, in one way or another, by what happened in and around Brunswick, Maine. Some participants, observers and evaluators expected to see an experimental college with nontraditional methods, new governance processes and/or a pervasive sense of educational defiance and nonconformity. What they found was a college that, on the surface, looked like many traditional colleges. Faculty tended to lecture and lead discussions. Students took notes and were concerned about evaluation and grades. This is to be expected, for faculty and students come from, and soon will return to, traditional settings. For these participants (and, in particular, the faculty) College 1 was not an isolated moment for exploration and revolution, but rather one in a series of steps being taken in their own professional or educational advancement.

Though College 1 was not revolutionary in terms of educational processes, philosophies or goals, it was quite revolutionary in several other ways, and in these ways clearly is not most appropriately understood or evaluated as a "regular" experimental college. First, there is no concern for the continuation of College 1, as definitely is the case in most experimental colleges that are struggling for their very existence (especially in the late 1970s). Because of this lack of concern for survival, the faculty and administration of College 1 need not be distracted from the central issue of teaching and learning. They need not be distracted from their interaction with students, with colleagues, with family members or with the subject matter they are teaching. This opportunity to focus on issues of value had a strong impact on those participating in College 1. The insights gained from this focusing process, however, are not always free from pain. In several instances, participants reported that they were disturbed by their inability to focus on teaching/learning issues even when freed from other institutional responsibilities. For virtually all faculty, administrators and students, however, the opportunity to focus was exhilarating.

In a letter written to his academic dean, one faculty member asked his dean to imagine what it is like to relate to other faculty when there need be no concern about promotion, tenure or long-term institutional policy. He went on to speak of the profound personal learnings that are available to him in this setting. Another faculty member, from an evangelical college, spoke of the "Christian" spirit at College 1 -- a mutual caring and searching for common understanding that he did not always witness even at his own college. These characteristics often describe a "traditional" experimental college during its first days and months of existence, but frequently are abandoned with the press of continuing existence.

Some faculty, administrators, CASC staff members and evaluators anticipated that College 1 would look not so much like an experimental college, as like an extended faculty development workshop or institute. After all, the college was to be a temporary system in which faculty could try out new roles, skills and attitudes without fear of institutional reprisal. Certainly the precedence at CASC is to initiate excellent traning events in residential workshop settings. Those observers and participants who were acquainted with other CASC workshops often expected the type of professional learnings in College 1 that typically occur in these shorter workshops. Participants and observers with workshop expectations often were disappointed, initially, with College 1. As in the case of those expecting an experimental college, risk-taking on the part of faculty was not as great as expected by those assuming College 1 to be a long workshop. College 1 involved real students, taking real courses, rather than faculty who role-play student roles and simulate courses that are offered in safe workshop settings. In some ways, College 1 is safe. There are no personnel review procedures or salary discussions. In other ways, however, College 1 is like a real college. A faculty member who is concerned about student learning at his/her home college will be just as concerned about student learning at College 1.

In most successful workshops, faculty are expected to openly snare their learnings from the workshop. Time is set aside for reflection and discussion. Faculty usually come alone to these residential settings and therefore must talk with colleagues if they are to disclose anything about what they feel about or have learned from the workshop. By contrast, at College 1 there often was very little time for reflection and discussion, and the time which was available often was spent with members of one's family. Consequently, College 1 tended to be a more private experience than most workshops. Faculty may learn as much or more from College 1 than from a workshop, and that which is learned may be even more personal than is the case in a workshop. Nevertheless, less seems to be shared with colleagues in College 1. Similar conclusions can be drawn with reference to the learnings of students at College 1.

If College 1 is neither an experimental college nor a workshop, then how might it most accurately be described? We will attempt to describe College 1 by chronicling its activities, and by providing a brief analysis of the outcomes of these activities in a later section of this chapter.

Planning Week (June 19-24, 1978)

The faculty and administration of College 1 arrived at Bowdoin College one week prior to the start of College 1 for a second planning meeting. Five goals were originally envisioned for this meeting: (1) preparation of final design and coordination of activities for the integrated course, (2) review of various details related to meals, lodging, payment of fees, etc., and of several issues related to student life, (3) acquaintance of faculty, spouses and children with one another, and establishment of effective working relationships among College 1 faculty, (4) preparation of individual learning contracts and plans for dissemination and use of College 1 experience and materials by the faculty fellows, and (5) completion of plans for the individually-taught courses.

The agenda for this week-long meeting proved to be quite full. Many of the faculty needed time to prepare their own individual courses, and considerable time was needed to work on the integrated course. Consequently, the planning week served only marginally as a forum for accomplishment of the second and fourth goals. In future programs of this type, in which individual courses are being offered, faculty should be strongly encouraged to complete individual course planning before arriving at the college. More preparatory work (by mail and telephone calls) on the integrated course is needed also.

As in the case of the December planning meeting, much was accomplished informally in terms of creating close working relationships among the faculty (goal three) through community meals, family events and other shared extracurricular activities. At their home campuses, the faculty could rely on established relationships with colleagues and neighbors or various diversions (television, community events, etc.). At College 1, the faculty and their families were confronted with the necessity of forming relationships rapidly with new colleagues from quite different backgrounds.

Similar conditions faced the students as they arrived in Brunswick, Maine. Everyone at College 1, in essence, was a freshman. There were no upper classmen to provide orientation or perspective -- to let new people know "how things are done here." Each participant in College 1 was forced to rely more heavily than usual on his/her own resources and to reach out to new colleagues for support and understanding. The potential personal and professional growth in such a setting is considerable. Many faculty and students were to comment later on the importance of this initial entry into a new setting for their own development at College 1.

Student Orientation and Opening of College 1 (June 25-26)

Most students arrived at College 1 on Sunday, June 25. After settling into their dormitory rooms or apartments, the students participated with the faculty and administrators in the first College 1 activity: a dinner held at several adjacent faculty apartments. The mood of College 1 was set during this first evening. Students and faculty met informally on a first name basis and shared a meal and personal backgrounds. A formal introduction by the Dean of College 1, concerning the history and nature of College 1, was purposefully interrupted by two of the faculty members who entered in costume tc provide entertainment and, even more importantly, to begin an exploration at College 1 of the interrelationship between work, play and learning.

An acquaintance exercise followed dinner. Faculty, students, spouses and even children paired up for a half hour with someone they did not yet know to learn more about him or her. Each person then was asked to introduce this other person by taking on his or her role, i.e., rather than saying, "I would like you to meet Susan Smith," the person who introduced Susan began by saying, "My name is Susan Smith, I . . .". The evening ended with a few brief comments on the activities of College 1 and schedule for the following day.

A second orientation activity occurred on the first full day of College 1 (Monday, June 26). In the early morning, most students, faculty, spouses and children participated in a brief ceremony that involved both personal reflection and statements about several ecological themes. This activity was used to bring participants closer together, to explore the function served by ceremony and ritual in the domains of work, play and leisure (a continuing theme of College 1) and to introduce an ecological emphasis into the curriculum of College 1.

Week One (June 26 - July 2)

During each of the four weeks of College 1, the integrated and individual courses were scheduled during four days of the week (Monday - Thursday), with the remaining three days being set aside for optional "Maine-Streaming" activities. The integrated course met for an average of three hours per days, as did each individual course, though in many instances, the integrated and individual courses were scheduled for six to eight hours.

Making use of three time blocks per day (9 a.m. to 12 Noon; 1 to 4 p.m.; and 7 to 10 p.m.), the College 1 faculty and students were able to schedule only one half of the individual courses in any one time block (except when the individual courses were held for an entire day). In this way, the students and faculty could attend individual courses in which they were not enrolled or which they were not teaching. Many students, faculty, spouses and even children sat in on one or more courses. The schedule of classes was changed each week so that the same courses were not always scheduled against one another.

Some students and faculty were later to comment on the hectic pace of College 1, in part because they used the time block each day when the integrated course and their own individual course was not scheduled to sit in on another individual course. Many students and faculty were exposed to nine hours of instruction each day. Given that students and faculty freely chose to make their days full by attending a third course, the College schedule cannot be faulted for overextending faculty or students, except that it made possible this participation in three courses. The problem of overextension and overcommitment which confronted College 1 faculty and students also is attributable in part to the quality of instruction being offered and the interest of College 1 students and faculty in their own intellectual growth. Many traditional colleges would like to be confronted with the problem of overinterest and overparticipation on the part of their faculty and students.

During the first week of College 1, the integrated course focused on a definition of the primary terms (work, leisure, service) and an historical analysis of the Western concept of work. Some time was set aside from the integrated course to address "nuts and bolts" issues concerning the college and to discuss the early experiences of students and faculty at the college. Some faculty and students objected to the use of course time for these more general matters and suggested that a separate forum be convened in the future to handle general issues and reflections on the total College 1 experience.

The first week of the integrated course also was used to introduce a portfolio procedure for the assessment of student performance in the course. This assessment procedure is derived from an approach to the assessment of faculty performance that is described by William Bergquist and Steven Phillips in the second volume of A Handbook for Faculty Development.[2] Students were asked first to select a portfolio committee, composed of themselves, one other student, one faculty member and the course coordinator (Dr. Lounibos).

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[2] William H. Bergquist and Steven R. Phillips, A Handbook for Faculty Development, Volume II (Washington, D.C.: Council for the Advancement of Small Colleges, 1977), Chapter 3.

During the first meeting of this committee (to occur by the middle of the second week of College 1), all students were to clarify their desired outcome for the course, the strengths they brought to the course, the primary areas in which they felt assistance was needed, and their hopes and fears for the course. Given this information, they were to determine, with the help of their committee, which of five course objectives they would assign highest priority, which they would assign intermediate priority and which they would assign low priority. They also were asked to determine at which level they hoped to demonstrate competence and quality (A, B, C, D, F, Pass, Fail) and what their initial ideas were for documenting achievement and learning in each of the five course objective areas.

Documentation was to be most extensive and unique for those objectives of highest priority, and shortest and of a general nature for those objectives of lowest priority. In this way, each portfolio could be tailored to the unique needs of each student, while insuring that each student clearly and fully understood his/her obligations for the course. A portfolio does not remove the criteria for evaluation. Rather, it encourages a portfolio committee to be explicit about its criteria, while allowing for maximum flexibility in the way these criteria are met and demonstrated or documented.

The portfolio committee (including the student being evaluated) was given primary responsibility for determining the criteria by which the student was to be evaluated during the final meeting. The student assumed primary responsibility for the selection of procedures and instruments for documenting the attainment of these criteria. At the second meeting, held during the third week of College 1, the student was to propose the procedures and instruments to be used for the documentation. This proposal was negotiated by the committee, with the student leaving this meeting having a clear sense about what needed to be done in the preparation of final documentation.

For some students at College 1 there was not sufficient time to convene the second meeting before having to submit the documentation for review at the final (third) meeting, when a grade was assigned.

If a portfolio is being used in a temporary educational setting, tighter time lines should be established to insure that all students complete the first and second meetings at an early point. Without a careful review of criteria (meeting one) and modes of documentation (meeting two), the committee's appraisal and assignment of a grade for the student's performance is likely to be arbitrary.

For most students the portfolio process was quite valuable (as a learning experience) and equitable (as an evaluation procedure). Most faculty members also were pleased with the procedure. Several made subsequent use of portfolio procedures on their home campuses. Several faculty members and some students were concerned with the apparent subjectivity of the evaluation, with the use of nontraditional documentation (paintings, photographs, music) and/or with varying standards from committee to committee. Most of these critics, however, were not interested in abandoning the portfolio procedure, but rather wished to gain more experience in using it so that it might be improved. As one faculty member in a subsequent interview noted, the experience of evaluating a student is usually a private matter between the faculty member and student. To make it a more public matter, and to work with colleagues (both students and faculty) in the development of criteria and assessment procedures, enables one to gain greater clarity and improve on complex and often troublesome evaluation procedures. A copy of the portfolio form developed for College 1 is included in the Appendix.

With reference to individual courses during the first week, the College 1 faculty faced the promises and problems associated with low class enrollments. Each of the eight individual courses that were taught at College 1 had low enrollment -- ranging from one to seven students. In most instances, the number of people actually attending a class was at least double the number of students formally enrolled. Those faculty who taught courses with only one or two students generally were enthusiastic about the prospect of working intensively with one or two learners. One faculty member talked about the opportunity to conduct a course using "conversation" rather than "discussion." Another faculty member spoke of the opportunity to see how a course which he would be teaching during the following year impacted on a specific learner. By concentrating on one student, he felt that he could get a better sense of how a student learns the content he is teaching.

Many of the individually-taught courses met outside the usual classroom setting: in the faculty member's apartment, on the lawn, by the seashore, or in the computer center. One course was taught primarily through the use of modeling and mimetics. Other courses were taught primarily through the use of "nontraditional" media (motion pictures, television, phonograph records). In general, however, traditional instructional methods (lecture and discussion) and media (books and articles) were employed, though a faculty member often had to modify these processes, given the length of the class period (three - six hours) and the number of people participating in the course. While many faculty did not use College 1 to explore new instructional methods, they often had to learn about and try out alternative procedures.

Another activity of the first week of College 1 (that continued throughout the four weeks) was a Thursday noon meeting of the faculty and administrators. Problems were discussed and resolve at this meeting, and the occasion was used for reflection on the experiences and outcomes of College 1. This meeting proved to be a valuable forum for sharing personal experiences and revalidating the worth of College 1.

During each of the three-day weekends of College 1 (Friday, Saturday, Sunday), faculty, students, administrators and families chose to participate in a Maine-Streaming experience, travel on their own to other parts of New England, or spend time studying, preparing for next week's courses and/or relaxing. In many instances, students and faculty remaining at Bowdoin hosted or attended cooperative meals to which guests contributed food or money. A cooperative Sunday dinner was held each week at the Dean's cottage (10 miles from Brunswick). At these Sunday meals, business was mixed with pleasure. Portfolio meetings and general discussions often were held at this time. These cooperative meals helped to keep down food costs, as well as promote a sense of community and interdependence. Work, play, leisure and service were being explored on a daily, pragmatic basis at College 1.

The Maine-Streaming experience for the first week of College 1 was a three-day life planning workshop conducted by William Bergquist and Nancy Barber (then Director of Academic Advising at Franklyn Pierce College, Rindge, New Hampshire). Following procedures that are fully described in the second volume of Bergquist and Phillips' A Handbook for Faculty Development, Bergquist and Barber introduced thirteen students, three faculty members and one spouse to several exercises, instruments and concepts regarding the clarification of personal values, the nature and dynamics of personal expectations regarding the future, the role to be played by people and events of the past in defining and determining current values and expectations, and the role to be played by emotions, implicit assumptions and images from the past and future in personal decision making. During the workshop, participants prepared plans for specific actions which they wished to take in the near future, based on their reflections and discussions during the workshop. This workshop was viewed as a very successful experience by most participants and provided a starting point for several major life and career changes that occurred subsequent to College 1. Several participants suggested that follow-up sessions might be held during the remainder of College 1, so that they could continue to work on life and career plans in light of new information they are receiving during College 1 regarding work, play, leisure and service.

Week Two (July 3-9)

During the second week of College 1, the faculty, students and administrators seemed to hit full stride. The initial groping for purpose and procedures gave way to an industrious (almost frenzied) attempt to make up for lost time. The integrated course focused on the current status of work and leisure in our society, with individual faculty members being given responsibility for conducting specific class sessions. During the four weeks of College 1, each of the faculty members led at least one session of the integrated course.

The second week of College 1 also included a Fourth of July celebration which was held as part of a full-day session of the integrated course. Students and faculty met in small groups during July 3 and the morning of July 4 to prepare specific games in which all of the College 1 community would participate. In this way, several aspects of play and leisure were explored and later integrated with a more formal presentation on and discussion of game theory. The Fourth of July festivities drew together not only the students and faculty, but also the spouses and children of College 1. For many participants, the Fourth of July activities were a high point of College 1, and demonstrated that a playful and enjoyable experience can contribute to important insights. The Maine-Streaming experience for the second week -- a tour of historical sites in Boston -- built upon the Fourth of July festivities and helped to give College 1 another focal point: the American democratic and revolutionary tradition. The site visits, arranged by Orville Sigurdson and led by John Langfitt, included stops along the Freedom Trail, visits to Cambridge (Harvard University), Lexington, Concord (Walden Pond) and New Salem. Students and faculty used these visits to explore their own religious, political and educational heritage.

Week Three (July 10-16)

The third week of College 1 began with a day devoted to mid-college assessment and planning. During Monday morning (July 10), one half of the individual courses met for one hour, with faculty and students from the other half of the courses freely moving between these courses as observers and commentators. The second half of the courses then met for an hour, with the other group of faculty and students serving in the roles of observer and commentator.

During Monday afternoon, the students and faculty were asked to reflect on those aspects of the college which were most beneficial and least beneficial in the achievement of their goals for College 1. Several changes were made in the structure of College 1 as a result of this afternoon session. The major change involved stabilizing the schedule of courses for the last two weeks of the college and reducing the number of courses being scheduled during the evening.

During the third week, Dr. Fred Gieb of Colby College offered two sessions on American culture, one of which focused on the Great Depression and the attitudes toward work and leisure that emerged from this era, the other focusing on popular culture and media. Several of the faculty members took advantage of full day scheduling of individual courses to conduct field trips to other areas of New England. Faculty and students in two of the individual courses participated in a field trip to the computer center at the Massachusetts Institute of Technology. Students and faculty from one of the other courses traveled to a new ecologically-oriented utopian community on Cape Cod ("The New Alchemists").

The travel and field orientation of the third week culminated in a Maine-Streaming experience at Acadia National Park. A two-day campout was led by Sr. Julia Van Denack and a student, William Bruney. It blended ecological education with wilderness education and recreation. While inclement weather thwarted some of the activities that were planned for this weekend, it was rated by many participants as a valuable experience. As a community, the participants in this experience effectively confronted several stressful conditions.

Week Four (July 17 - 20)

The last four days of College 1 were very busy for all students and faculty. Students were preparing portfolios for the integrated course, faculty and students were serving as members of portfolio committees, students and faculty were finishing up individual courses, and everyone was preparing to leave a community of friends and colleagues that had grown quite close. The week culminated in a "graduation" ceremony that began Thursday morning with a fanciful recreation of the Perry exploration of the Arctic (in conjunction with a visit to the Perry Museum on the Bowdoin campus). This activity led to a discussion of the problems associated with returning home, after having been involved in an unusual experience that is difficult to describe.

During Thursday afternoon, faculty and students reviewed the products of the portfolios and marched to the graduation field in a festive mood. The formal graduation involved a series of presentations by College 1 students, a brief presentation by Dr. Quehl, a graduation speech by Dr. Fred Geib that artfully blended the serious and humorous aspects of College 1 and higher education in general, the "hooding" of all members of the College 1 community (including children) with College 1 T-Shirts, brief verbal statements by each member of the community (when being T-Shirted) regarding the College 1 experience, and a closing ceremony focusing on personal, nonverbal statements about College 1 and about leaving friends. The activities leading up to the graduation, as well as the graduation itself, often blended seriousness, humor, play, and ceremony. These ingredients typified the entire college and brought to fuller awareness the integration of work, play, leisure and service (as discussed in Chapter One) in a rich, educational environment.

Post-College Discussion (July 20-22)

During the evening (July 20) following the conclusion of College 1, the faculty, students and administration met for dinner with several members of the CASC staff and several CASC college presidents, deans, and consultants who were to participate with the College 1 faculty and administrators in a post-college discussion and planning session. During the dinner and discussions following dinner, the CASC staff, college representatives and consultants were able to gain some sense of the nature and impact of the temporary experimental college on the participants.

The discussion and planning sessions were held on Friday (July 21) and Saturday (July 22). The outcomes of College 1 were assessed and tentative plans were made for future CASC programs in the areas of currucular and faculty development. In some ways, this follow-up session was quite valuable. College 1 faculty had an opportunity to talk with leaders in American higher education and to influence CASC policy and priorities. Furthermore, the meeting was quite productive: a major new proposal was drafted which culminated in the four-year Kellogg-funded Project QUE (Quality Undergraduate Education).

On the other hand, some of the faculty felt frustrated that they did not have ample opportunity to reflect on and discuss their College 1 experience with colleagues before having to meet with people who they did not know. Clearly, the post-College 1 session represented a difficult choice between two sets of priorities. Those who needed to know about College 1 (CASC staff, college representatives and consultants) were exposed to the exceptional impact which College 1 had on the participating faculty and students. One experienced CASC staff member felt that a discussion of College 1 by the faculty fellows was among the most moving experiences of his career as a professional educator. Other participants in the post-college meeting were equally impressed with the impact of College 1 and left with a stronger commitment to its continuation.

With the conclusion of the post-college meeting at Noon on July 22, CASC's first national experimental college ended. The initial impact of the college on both students and faculty was positive and impressive. Numerous problems were encountered and in most instances overcome during the four weeks of the college. Longer-term effects would require follow-up activities and could only be assessed through long-range evaluation efforts.

FOLLOWUP AND EVALUATION

During the fall of 1978, following College 1, several activities were initiated to sustain and evaluate the impact of College 1. First, the College 1 newsletter, Intransit, was continued, to inform faculty and students of College 1 efforts. Second, the faculty of College 1 was invited to make written contributions to a sourcebook that was to be produced by CASC and distributed to all CASC colleges to enhance the dissemination of learnings and products from College 1. Third, a three-person outside evaluation team reviewed the documents of College 1 and conducted interviews with faculty and students from College 1, as well as other faculty, administrators, and family members to ascertain the nature and extent of program impact. Fourth, and perhaps most importantly, a decision was reached to continue College 1 for at least one more summer ("College 1-79"), involving the same colleges that participated in College 1-78. Finally, during the late fall of 1979, brief telephone interviews were conducted with College 1 faculty, students and administrators concerning the long-term impact of the experience. Following is a description of these followup and evaluation activities.

Continuation of Newsletter

Four issues of Intransit were initially produced to assist in planning for College 1. The newsletter had become a useful device for periodic communication among those people who had participated in College 1. A fifth issue appeared in September of 1978 which contained the proposal for continuation of College 1, a description of the upcoming evaluation team's efforts and information on the College 1 sourcebook. A sixth newsletter was distributed in December of 1978, and two other newsletters were distributed in the spring of 1979 which focused on College 1-79 and the College 1 sourcebook.

College 1 Sourcebook

As originally envisioned when the CASC proposal for the National Experimental College was submitted to the W. K. Kellogg Foundation, the College 1 Sourcebook would focus on the experiences of students and faculty during College 1 and the issues of work, leisure and services, rather than on the specific design and implementation of College 1. It was assumed that the structure and processes of College 1 would probably not be replicated at any CASC college.

With the initiation of Project QUE, the purposes of the College 1 Sourcebook were somewhat modified, for College 1-type programs are to be implemented by many CASC colleges through this project. The present volume, then, includes not only a discussion on work, leisure, and service, but also a description of College 1 and a discussion of the major learnings and outcomes from College 1.

Formal Evaluation

The formal College 1 evaluation was designed to achieve three goals:

1. assessment of the nature and extent of benefits derived from College 1 by the participating faculty and students, their colleagues and colleges, and the staff of CASC (summative evaluation);
2. assessment of the factors contributing to or thwarting the success of College 1 (formative evaluation);
3. facilitation of and planning for the dissemination of important learnings from College 1 to populations both inside and outside the participating colleges.

The evaluation was conducted by a three-person external evaluation team composed of Dr. Thomas Harvey (University of LaVerne, La Verne, California), Dr. Edward Kelly (Syracuse University, Syracuse, New York), and Dr. Laurence Barrett (Kalamazoo College, Kalamazoo, Michigan). These three nationally-known program evaluators met with Drs. Quehl and Bergquist on September 25, 1978 to plan for an evaluative study of College 1 which would provide a "portrayal of the effects of College 1 on participating students, faculty, families and institutions."

The study consisted of a review of accumulated College 1 documents, site visits to eight of the participating CASC colleges and a few selected telephone interviews with staff and students not visited on site. The documents which were reviewed included: College 1 newsletters, the original proposal to the W. K. Kellogg Foundation, faculty applications to College 1, student portfolios and instructional materials prepared for College 1 by faculty and students. At one of the eight CASC colleges (La Roche), all three members of the evaluation team visited the campus for two days to establish criteria reliability and consistency of procedures. Each of the other seven campuses was visited for 1 to 2 days by one member of the team, who conducted interviews with pertinent faculty, students, administrators, staff and families.

The evaluation team met on November 20 in Washington, D.C. to synthesize their observations and recommendations, and to prepare an oral report for presentation on November 21 to the National Experimental College Advisory Board, and Drs. Quehl and Bergquist. Following this report, Dr. Harvey, in consultation with Drs. Kelly and Barrett, prepared a written report which was submitted to CASC on December 11, 1978.

As noted in the final written report prepared by the evaluation team, timing was a critical issue in the evaluation:

> It is too early in the sense that many of the results that could and might arise from faculty and student participation in College 1 may still be in the embryonic stages. Fall, 1978, may well be too soon to tell how teaching and learning have fundamentally changed and how institutions have been affected by the existence of College 1. In other ways this study may be too

> late, for a vivid and graphic portrayal of College 1 requires some greater experience with it while it was in existence.[3]

These thoughtful observations must be kept in mind when future programs like College 1 are being evaluated. Evaluations must occur on-site and at a greater temporal distance from the event.

The evaluation team was confronted with very tight time schedules for the preparation of the report and exhibited remarkable diligence and skill in preparing a detailed report by mid-December of 1978. Though this report was intended primarily for the CASC staff and Advisory Board, the list of recommendations from this report was distributed quite widely and used by the faculty and administrators of College 1-79 in their planning for the second experimental college.

Informal Evaluation

In response to the evaluation team's concern about its inability to assess the long term impact of College 1, and because College 1 was continued for one more year, a second, informal evaluation was conducted during the late fall of 1979. The absence of any funds in the original College 1 budget to support a follow-up evaluation, and the tight budgetary constraints of College 1-79, prevented the CASC staff from initiating a thorough follow-up evaluation that might once again make use of an external evaluation team and on-site visits. Drs. Bergquist and Langfitt (Administrator of College 1-79) conducted an informal evaluation consisting of a review of accumulated documents from College 1-78 and 1-79 (including letters and post-College 1 reports), and conducted telephone interviews with all available faculty and students from both College 1-78 and 1-79. The interviewees were asked to respond to three questions:

1. What has been the long-term impact, if any, of College 1 on your professional life?
2. In what ways, if any, have you been disappointed concerning the long-term impact of College 1?

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[3] Thomas R. Harvey, Laurence Barrett and Edward Kelly, A Portrait of College 1: A Report to the Council for the Advancement of Small Colleges on the Impact of College 1, (Washington, D.C.: Council for the Advancement of Small Colleges, 1978), p. 5.

3. In retrospect, which events or activities of College 1 were of greatest value to you?

Though the College 1-79 faculty and students (like those 1-78 faculty and students participating in the 1978 evaluation) did not have a long-term perspective on College 1 by the fall of 1979, they were able to provide tentative observations that could be compared with the longer term observations of faculty and students from 1-78.

Conclusions from the informal 1979 evaluation have been combined with those of the formal 1978 evaluation, and are summarized in the final section of this chapter. Certainly one of the most obvious and important observations about the success of College concerns its continuation. In the following section of this chapter, the activities of College 1-79 are described.

COLLEGE 1-79

During the post-College 1 meeting of CASC staff and CASC college representatives and consultants with College 1 participants, considerable support was expressed from both sides for the continuation of College 1 during the summer of 1979. First, there was general consensus at this meeting that College 1 was of value to participating faculty and students, and should be continued to benefit additional faculty and students. Second, an argument was made for the continuation of College 1 because of College 1-78's failure to fully meet its potential. Much more could be learned about and from College 1 with a second year of planning and implementation. In particular, College 1-79 could test the attractiveness of College 1 for CASC college students. With a lower tuition, word-of-mouth promotion by students and faculty from College 1-78, and the scheduling of College 1-79 somewhat later in the summer, would more students be interested in attending College 1?

Finally, the continuation of College 1 could provide assistance to College 1-78 faculty in the dissemination of acquired knowledge and skills. With the assistance of a faculty colleague and students who had participated in a second College 1 experience, a College 1-78 faculty member could more effectively promote the concepts, themes and learnings from College 1.

In the early fall of 1978 a decision was made by Dr. Quehl and the CASC Board of Directors (in consultation with members of the National Experimental College Advisory Board) to offer College 1-79. Funding for College 1-79 came from tuition revenues of students participating in College 1-78 and 1-79, general operating funds from CASC, and some surplus funds from other components of the Kellogg-funded curriculum project (with approval of the Foundation staff).

College 1-79 was conducted for appreciably less money than College 1-78 -- $14,300, as compared to $50,120 for College 1-78. The reduced costs can be attributed to several factors. First, several of the College 1-79 activities (in particular, the meeting of the Advisory Board to select faculty for College 1-79) were combined with already-funded College 1-78 activities. Second, Dr. Bergquist, as Dean of College 1-79, was able to visit participating colleges during the Spring of 1979 at no cost. Dr. Bergquist combined these visits with other consulting trips, and the College 1-79 faculty provided housing and transportation to and from airports.

Third, all of the administrative costs, including release time for the administrator and administrative assistant, were generously provided by the co-sponsoring institution for College 1-79, Illinois College. Thus, even with very little revenues from student tuitions for College 1-78, College 1-79 could be held. Another purpose for College 1-79 emerged: testing the feasibility of conducting a national experimental college on a modest budget of $15,000. The way in which College 1-79 was funded established a pattern which the CASC staff hopes to follow in the initiation of future experimental colleges. The first year of the college is to be supported by CASC with each succeeding year of the college to receive increasingly greater support and guidance from one or more of the participating CASC colleges.

In many ways, College 1-79 looked like 1-78. It was held on the Bowdoin College campus. Faculty and students from CASC colleges were given the task of creating a temporary month-long college that focused on the issues of work, leisure and service. Even the participating colleges were the same. The Advisory Board and CASC staff believed that by concentrating on the same institutions, the College 1 program might have a greater impact. Furthermore, by involving the same colleges, the recruitment of students is made easier, as is the orientation of new faculty and students to College 1. With this decision, CASC established yet another precedent for future national experimental colleges. If an experimental college continues beyond the first year, it should involve, in most instances, the same colleges that participated in the first experience, so that continuity might be established and on-campus dissemination and use of knowledge and skills acquired from the experimental college might be maximally effective.

Even with these common features shared by College 1-78 and 1-79, the two experimental colleges looked quite different in both the planning stage and implementation. Those College 1 administrators, students and observers who were involved in both 1-78 and 1-79 were impressed with these differences, and noted the value of being able to participate in, observe and analyze two comparable experimental programs. Before comparing the two colleges, however, we will briefly describe the steps taken in preparing for and conducting College 1-79, and in doing so note the major lessons to be learned from this college.

Planning for College 1-79

Like College 1-78, the planning steps for 1-79 included recruitment and selection of faculty, a December planning meeting, and the recruitment of students. No attention needed to be given in this second college to a selection of theme or location, for the college was to replicate College 1-78 in these respects. The dates for College 1-79 (July 7 to August 2) were set somewhat later, in order to allow students to work before coming to College 1-79. The site of College 1 also was changed for the summer of 1979 from Coles Tower at Bowdoin (a large dormitory/conference center) to a large house on the edge of the campus ("30 College Street"). Instructional facilities costs for the 30 College Street house were less than for Coles Tower and several logistical problems associated with keeping the building open in the evenings were avoided.

In recruiting faculty for College 1-79, a letter and several application forms (similar to those used for 1-78) were sent to the Academic Dean at the nine colleges from which 1-78 faculty came: Augustana, Brescia, Dominican, Illinois, Kings, La Roche, Mercy, Northwestern and Silver Lake. One or more completed applications were received from each of these colleges except Silver Lake. A total of eleven applications were submitted. All applications were reviewed by the Board of Advisors during its meeting on November 21, 1978.

Using criteria similar to those developed for review of 1-78 applicants, the Board of Advisors selected eight faculty for College 1-79, one from each of the CASC colleges submitting applications: Roy Anker, Department of English, Northwestern College; Robert and Melinda Barton, Department of Art, Brescia College; Terry Boughner, Department of Political Science, La Roche College; Sr. Genevieve Carlo, Department of Philosophy, Dominican College; Sandra Duguid, Department of English, King's College; Martin Kramer, Audio-Visual Center, Augustana College; John McCartney, Department of Sociology, Mercy College; and Robert Smith, Department of Modern Language, Illinois College.

At this meeting, the Advisory Board also responded to several criticisms made by the 1-78 evaluation team regarding the organization of the 1-78 integrated course. The Board decided to select a faculty member with substantial interdisciplinary and team-teaching experience to direct the integrated course for 1-79. The CASC staff recommended that Rita Rice Flaningham, the Director of Integrated Studies at Davis and Elkins College (Elkins, West Virginia) be asked to assume this position. The Advisory Board accepted this recommendation, and Dr. Flaningham agreed to serve in this capacity. Faculty applicants were notified of the Board's decisions by November 28.

Other decisions of the Advisory Board concerned financing and managing College 1-79. To attract more students to College 1 and to avoid the complications of student scholarships, a lower tuition ($200) was established for College 1-79, and no scholarships were given.

With reduced room and board fees at Bowdoin, total tuition, room and board costs could be kept below $600. Conversations with College 1-78 students indicated that $600 is a cost ceiling for many prospective students. The Advisory Board also approved expenditures for publicity and on-site salaries for the Dean and College 1 Administrator.

The initial planning meeting for 1-79 faculty was held at Illinois College from December 17 to 20. To reduce planning costs, faculty lived on campus for the three-day meeting. All meals and transportation to and from the airport were provided by Illinois College. During one of the evenings, dinner was hosted by John Langfitt and during the second evening by the president of Illinois College (Dr. Donald Mundinger). The sense of comraderie was just as strong by the end of the 1-79 meeting, as was the case at the end of the 1-78 meeting. For many faculty members, who had never or rarely eaten dinner at the home of their own president, the hospitality shown by the president of Illinois College was particularly appreciated.

The 1-79 faculty and administration accomplished much at the Illinois College meeting, having benefited from lessons learned at College 1-78. The faculty and administrators of College 1-79, however, also faced a new problem: the precedence of College 1-78. They wanted to benefit from the experiences of 1-78, yet did not wish to be limited by them. Everyone agreed that if College 1-79 was to be of personal and professional benefit to faculty, then it must be created from scratch by the participating faculty and students. Weighted against these considerations, however, was widespread concern about the education being provided at College 1 for participating students. It would be irresponsible to ignore College 1-78 if this meant reducing the quality of instruction being provided at the second experimental college.

At the planning meeting, several features of College 1-78 were incorporated into the design of 1-79. First, the integrated course would involve all faculty. Second, students participating in the integrated course would be evaluated on the basis of portfolios. Third, a four-day instructional week was scheduled, along with three-day week-end experiences ("Maine-Streaming"). Life planning, touring

New England and camping in the Maine woods were once again selected as Maine-Streaming activities. Finally, College 1-79, like 1-78, was to involve students and faculty in cooperative meal arrangements during the weekends and was to involve ceremony, celebration and humor, when appropriate.

In several important ways, College 1-79 was to be quite different from College 1-78. First, the faculty of College 1-79 were asked to do considerable planning of the integrated course prior to arriving at Bowdoin College. The integrated and individual courses were reduced in length to an average of two hours per day in order to reduce the fatigue factor, enable students to spend more time studying, and allow students and faculty to sit in on one or more additional individual courses if they chose to do so.

Faculty were requested to complete preparation of their individual courses before arriving at Bowdoin for the planning week, and to remain at Bowdoin for two days of reflection and analysis following the completion of College 1-79. The faculty decided to place greater emphasis on the service component of College 1-79 than was the case with 1-78. Each member of the community (faculty, administrators, students, spouses and children) were to perform ten hours of service while at College 1, in such areas as food preparation, clerical assistance and day care.

To assist students in adjusting to a new environment and a different type of educational institution, and to increase the openness among students and faculty to share positive and negative reactions to one another's performance, a one and one-half day orientation session for students and faculty was added immediately prior to the start of College 1.

Student recruitment for the second experimental college took place through on-campus activities initiated by the College 1-79 (and 1-78) faculty, promotional visits by the Dean of College 1 to eight of the colleges and the publication and distribution of College 1-79 posters and bulletins. These 1-79 posters were much more attractive and less expensive than the 1-78 posters because Robert and Melinda Barton donated their time and talent in designing and producing these posters. The bulletin also was produced at a much lower cost, though with an accompanying loss of some quality. Posters and bulletins were distributed only to the nine participating colleges. A two-page flier, that was attached to the poster, was sent out separately to each of the other CASC colleges, with an accompanying letter indicating that other promotional materials were available on request (none were requested).

College 1-79 faculty wrote or promoted the writing of articles in student and community newspapers about College 1 and set up special promotional events (often in conjunction with the visit of the College 1 Dean). A strong case was made for the availability of state scholarships on those two campus where such assistance was available (La Roche and Mercy Colleges).

Application and record-keeping procedures were streamlined and improved during the spring of 1979 by Dr. Langfitt and his administrative assistant, Ms. Susan Pratt, a student at College 1-78 and Illinois College. Dr. Langfitt worked closely with Ms. Nancy Bruffy, the business manager of CASC, in the development of a procedure for receiving, recording, and depositing funds that can readily be used for all future experimental colleges of this type being sponsored by CASC.[4]

By the middle of June, there appeared to be fairly good payoff for the College 1-79 student recruitment effort. Thirty-seven students indicated an interest in attending College 1-79, as compared to only only twenty-seven for College 1-78. Within a two-week period, however, the number of students who decided to attend College 1-79 dropped precipitously. Only twenty students arrived at Bowdoin College, and of these, three paid no tuition as college-aged children or the spouse of a College 1-79 faculty member. A fourth student, Ms. Caroline Curnane, had been a student at 1-78 and just graduated from La Roche

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[4] Major procedures included the budget control and the channeling of all College 1 funds both in and out through Langfitt's office, while maintaining the actual account with CASC, and collection of fees upon arrival before instruction began. Copies of forms may be obtained from Dr. John Langfitt, Illinois College, Jacksonville, Illinois 62650.

College. She also was given a tuition waiver so that she might assist Ms. Pratt as an administrative assistant, student advisor and documentator of student life at College 1.

Several reasons account for the drop in student enrollment. Some students encountered unanticipated last-minute conditions that meant not coming to College 1 (e.g., illness in the family, car accident, or availability of a summer job). Other students seemed to be discouraged about traveling to Maine as a result of the gasoline crisis in the early summer of 1979. The enrollment drop placed an extra burden on the faculty of College 1-79. Dr. Smith of Illinois College had no students enrolled in his individual course, hence, consented to remain at home, so that travel, room and board costs for faculty might be reduced. Faculty also agreed to work within tighter budgetary constraints, and Dr. Langfitt agreed to live at the Dean's cottage in order to further reduce room and board costs.

Many small and large sacrifices on the part of faculty, administrators and students at College 1-79 made possible the implementation of this experimental college without a budget deficit. Though unintended, College 1-79 demonstrated the feasibility of conducting a national experimental college with eight faculty, four administrators and only sixteen paying students. Though a smaller number of faculty and administrators are needed to conduct an experimental college of this size, it is reassuring to know that such a ratio of students to staff can be sustained financially in a temporary experimental setting.

Implementation of College 1-79

When the faculty arrived at College 1 on July 2, they were immediately confronted with the problem of low student enrollment and limited budget, yet this problem seemed to draw people together in a common effort. Faculty firmed up a design for the integrated course, discussed their own personal goals for College 1, developed plans for the service component of the college, dealt with several administrative details and became better acquainted with one another. As in 1978, several cooperative meals and informal activities brought the faculty members and their families close together as they jointly shared the task of settling into a new community.

Students arrived at College 1 on Saturday, July 7, and participated along with faculty in the precollege orientation program. As in the case of 1-78, students were first introduced to College 1 through an event that blended work, play and learning, and that enabled them to meet the College 1 faculty and administration on an informal basis. Students and faculty first became involved in painting signs and murals that were hung on the walls and balcony of 30 College Street, to proclaim the existence of College 1 and add color to the building's somewhat drab interiors. Students and faculty then met each other on an individual basis through an acquaintance exercise and were hosted by the faculty to a potluck dinner at 30 College Street. During the next day, students and faculty participated in a series of exercises on assessing various learning styles (through the use of David Kolb's Learning Style Inventory[5]) and giving constructive feedback. Students also became acquainted with the curriculum and activities of College 1, and were introduced to the service component.

During the four weeks of College 1-79, the integrated and individual courses were held within three-hour time blocks in the morning and afternoon, but for only two or three days per week (an average of two hours per day over the four-day week). Individual courses were rotated so that students and faculty could visit other courses, and several times the integrated or individual courses were held for entire days. Because no courses were held during the evenings, the faculty and students decided to make some additional activities available. In most cases, movies and/or student entertainment were scheduled for one evening per week, with a guest speaker being scheduled for another evening.[6] There was also an adult development seminar, offered as a prelude to the life planning workshop. Each of these events contributed to a sense of community and to the rich educational environment of College 1-79.

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[5] David Kolb, The Learning Style Inventory (Boston: McBen and Company, 1976).

[6] One evening the speaker was Herbert Ross Brown, editor of the New England Quarterly, who spoke on Harriet Beecher Stowe in Brunswick. On another evening, Representative Harlan Baker of the Maine House of Representatives spoke on socialist thought in current practice.

In contrast to 1-78, and as a result of a suggestion made by the faculty of 1-78, the faculty, administrators and students of 1-79 held a weekly community meeting where various administrative and curricular issues were discussed and resolved, and where College 1 participants reflected on insights gained from this experience. Other community activities included Sunday meals at the Dean's cottage (along with other cooperative week-end meal arrangements) and the service projects.

The three "Maine-Streaming" experiences were held in much the same form as in 1978, but with mixed results. Terry Boughner planned the Boston excursion for the first weekend, but was unable to lead it due to illness. Some students and faculty therefore stayed in Brunswick and those who went ahead were hampered by inclement weather. Bill Bergquist led the Life Planning Workshop on the next weekend and students, faculty and relatives found the experience to be of significant value. On the final weekend, Rita Flaningham led the camping expedition to Acadia National Park. Bad weather reduced enjoyment of the trip and insufficient vehicles reduced options for transportation to alternative experiences during the weekend.

Comparisons Between 1-78 and 1-79

When compared with College 1-78, several areas of strength and weakness stand out for College 1-79. The integrated course was clearly strengthened by the preplanning and role played by Dr. Flaningham. Furthermore, the portfolio procedure seemed to be more effectively managed, the College 1-79 community having benefited from the lessons of 1-78. Students were encouraged to begin working on the portfolios immediately, so that they might be able to schedule in all three meetings. The 1-79 students and administrators who had participated in College 1-78 were able to provide examples of 1-78 portfolios, and consulted with Dr. Flaningham and the faculty on the overall design and implementation of the 1-79 portfolio procedure.

In several ways faculty and students were disappointed with the amount of content that was covered in the integrated course. Even though administrative details and personal reflections on the college were taken up during the weekly community meeting rather than during the integrated course, there seemed to be too little time to give adequate consideration to the complex themes of work, leisure and service. Perhaps these themes are too expansive for a one-month experimental college. College 1 may be too ambitious in offering both an integrated course and individual courses during this brief period of time. An alternate approach might be to offer one integrative course. Along with the general sessions and requirements of the course, individual student tutorials could be offered instead of the individual courses. This would provide greater focus for the experimental college, making it somewhat less busy and stressful, thereby giving both students and faculty more time to reflect on and discuss not only the themes of work, leisure and service, but also the structure and processes of the experimental setting in which these themes are being explored. However, the nature and goals of faculty participation at College 1 would change with the loss of the individual course.

The service component of College 1-79, which was not formally established in 1-78, was not particularly successful. Though this component was added to increase student and faculty awareness of the third element of the tripartite College 1 theme (work, leisure and service), there was general resistance to the formalization of a process which many people feel should emerge naturally in a community setting. There also was insufficient work to provide each member of the College 1-79 community with ten hours of service. It should be noted, however, that the service component aroused numerous lively discussions about the nature of service, and its relationship to work, leisure and community. In this way, the service component undoubtedly made a significant contribution to the college.

As in the case of 1-78, the College 1-79 program was found by some students and faculty to be too full. Even with the elimination of evening classes, there were activities at night that distracted from studies, reflection and informal interaction. A seemingly unresolvable dilemma was identified: On the one hand, many students and faculty wanted their College 1 experience to be very rich, for such an experience is rarely available. They advocated a full schedule, with activities being made entirely optional, so that people could pace themselves. On the other hand, because of the strong sense of community at College 1-79, many faculty and students wanted to be involved in every aspect of the program. This wish to participate was not based on any pressures to conform, but rather of a genuine interest in one another and the life of the community. At times the academic and personal needs of students and faculty seemed to contradict a strong interest in community. In finding ways to blend and trade off these needs and interests, many College 1-79 participants learned something of considerable value.

Finally, the post-College 1-79 debriefing and discussion session, which many of the 1-78 faculty had asked for, turned out to be of mixed value. Faculty seemed to appreciate time taken to unwind and prepare for leaving new friends. The formal sessions proved to be less helpful, however, in part because of overall levels of fatigue and in part because of an inability to get much distance from an event (College 1) that was complex, subtle and new. As in the case of 1-78, some faculty found their College 1 experiences to be quite personal, hence were uncomfortable about sharing these experiences in a large group (though, in most instances, sufficient trust had been established for individual discussions about these issues).

Even though this final session of College 1-79 was somewhat anticlimatic, after the extraordinary experiences of the prevous four weeks, there was sufficient sharing of personal and professional insights to justify such an activity. If for no other reason, this session was worthwhile because it began the process of identifying and assessing the outcomes of College 1. This process was to continue after College 1-78 and 1-79 through both formal and informal channels. In addition to the two evaluations (1978 and 1979) and the visits of the College 1 Dean to the campuses, many students and faculty have traveled to other campuses, written letters to one another, exchanged telephone calls, and even circulated a College 1 "Yearbook." The collegiality of College 1-78 and 1-79 continues to be felt and expressed even though the college is formally ended.

OUTCOMES

Background

College 1 is the first venture of the Council for the Advancement of Small Colleges into the use of temporary systems for educational and developmental purposes. It also apparently is one of the first ventures of its kind in American higher education. Yet it certainly is not the first use of temporary systems in our society. Matthew Miles identifies a "bewilderingly wide" range and variety of temporary settings in his penetrating analysis of time-limited systems.[7] He mentions conferences, games, juries, love affairs, ad hoc "task forces," intensive personnel assessment programs, carnivals, utopias, research projects, governmental terms of office, political and social demonstrations, military battles, psychotherapy, consulting, institutions that have complete or nearly-complete control over their clients (mental hospitals, prisons, welfare homes), half-way houses and even schools and colleges (temporary for the student).

Miles notes that temporary systems serve a variety of functions, including compensation and maintenance (games, vacation), short-term task accomplishment (task force, research project), induction of change (conference, psychotherapy), re-education (socio-drama, human relations training) and education (school, utopia). This wide range of activities and functions are subsumed by Miles under one category ("temporary systems") because he wishes to identify several characteristics that are common to many, if not most, temporary systems. These characteristics provide a valuable context in which the outcomes of College 1 can be viewed and understood.

Miles first notes several common "input" characteristics. Temporary systems usually have specified time limits (by definition) and an associated sense of "impermanence." The convening goals of a temporary system usually are focused, and boundaries (specification of personnel inside and outside the system) usually are impermeable and specified with precision. Other typical input characteristics of a temporary system include physical and social isolation (stepping out of "real life" into a protective "cultural island"), and strict limitations in the size of the system (small number of participants; limited territory in which to operate).

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[7] Matthew B. Miles, "On Temporary Systems," in Matthew B. Miles (ed.), Innovation in Education (New York: Teachers College Press, 1964), Chapter 19, pp. 437-490.

Several "process" characteristics typify temporary systems according to Miles. First, time perspectives are limited. Participants believe they must "do it now." There is often a distorted perception of lapsed time, with participants feeling like several weeks have elapsed, when only a few days have gone by. "Pacing effects" also are common:

> Initial work level and output are usually low, partially because energy is going into the development of a viable system, but also because the perceived pressure of termination has not yet been strongly felt. When it is, work output goes up sharply.[8]

Another process characteristic of temporary systems is goal redefinition. In general, the goals of a temporary system are modified as participants in the system begin to function. Given the short-term nature of the system, the goals must be redefined by those people who are present. Hence, there is a strong sense of ownership for the goals and task of the system among the participants. Other concerns begin to fade. The system becomes engrossing:

> The participant often reports that he is working at the height of his powers on the immediate, focused, short-run goals which he has helped redefine. Thus the overall work output of the system is often much greater than that sustained in permanent systems -- so much so that it may occur at cost to the individual. Conference participants often report accumulating fatigue and feel they are "living on capital" in energy terms.[9]

A temporary system also is distinctive in the way that procedures are established and maintained, and in the special meanings that often are assigned to these procedures. The "rules of the game" must be established rapidly and clearly in order for participants to gain a sense of control and predictability in this new setting. This new "small' world" gains a special coherence that makes it especially attractive and often very effective.

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[8] Ibid., p. 459.

[9] Ibid., p. 463.

For many participants in temporary systems, roles and even personal identities are refashioned. According to Miles, the unfreezing of old roles and identifies in temporary systems can lead to productive change and new learning, or can be a vehicle for social manipulation ("brainwashing"). Similarly, temporary systems can encourage new styles and channels of communication, and reshaping of power relationships, or can be used to manipulate and abuse existing channels and relationships.

Miles also describes the unique sentiments and norms of most temporary systems. Initially, defensiveness and formality characterized most time-limited systems. However, an atmosphere of play usually emerges in these systems, along with interpersonal liking, acceptance and even intimacy, an esprit de corps (sense of group identity) and a sense of total commitment and involvement.

Several norms seem to pervade many temporary systems. Equalitariianism is often dominant, as a result of the participants' sense of control over the system. Authenticity often also is found. Given the temporary nature of the system, participants can afford to be open. Given the goal-focused nature of most temporary systems, frankness and creativity are often valued. Members of permanent systems, by contrast, must be concerned not only with the task, but also with the feelings of colleagues with whom they must work for many years. There is much less room for experimentation and openness. Other dominant norms in temporary systems include support for inquiry and problem-solving, acceptance of "hypotheticality" (valuing of experimental and provisional solutions to a problem), valuing of "newness" (novelty, innovation, change for its own sake), and support for the expenditure of hard work, energy and effort.

Miles believes that the distinctive input and process characteristics of temporary systems that have just been described tend to yield certain distinctive outputs. He mentions changes in persons, in relationships and in actions. Personal changes occur which involve "alterations in the durable, continuing aspects of individuals' attitudes, knowledge or behavior."[10] Temporary systems also can "durably alter the quality of pre-existing relationships among members of the system,"[11] produce changes in the structure or operation of permanent organizations, and aid the achievement of changes that have already been initiated.

In addition to the positive outputs of temporary systems, Miles identifies several of their central problems and dysfunctions. First, he observes that these systems often produce "input overload." Too much is happening in a short period of time. Participants must fight for privacy, and have "a great deal to sort out" -- but no time for reflection. As a result, learnings often are incomplete and "decompression" is required after the system is terminated. Second, goal-setting often is unrealistic. "The 'as if' character of temporary systems," Miles observes, "invites a feeling of infinite possibility, the sense that 'the sky's the limit.'"[12] Failure and disenchantment frequently are associated with this lack of realistic goal-setting.

Another frequent problem of temporary systems concerns the complex interpersonal and task-related skills that are needed to run such a system. As noted in Chapter One (with reference to the writings of Bennis, Slater and Sarason), the skills that are needed to create new settings -- especially temporary settings -- are not widely found or nurtured in our society. Even when new skills, knowledge and attitudes are acquired by participants in a temporary system to help them create and sustain this system, these skills, knowledge and attitudes may be inappropriate back in the "real world."

Participants may feel alienated when returning to their permanent, home setting. There often is a "linkage failure" which does not allow a participant to employ new learnings back home:

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[10] Ibid., p. 477.

[11] Ibid., p. 478.

[12] Ibid., p. 481.

> The siren voices of a smooth functioning temporary system can deafen the person to the half-forgotten demands of his permanent system. He may be seduced into the assumption that ideas or innovations developed in the temporary system can be carried over bodily to the permanent system, forgetting the fact that the temporary system may have been created precisly because of the permanent system's inability to tolerate such ideas.[13]

The most successful temporary systems tend to be those in which some care is taken before the system is established to ensure followup and linkage with permanent systems after the temporary system is terminated. Miles suggests that optimal results might be obtained if a series of temporary systems are interspersed with efforts at linkage with a permanent system.

Overview of College 1 Outcomes

Given these general observations concerning the characteristics, outcome potentials and problems associated with temporary systems, we shall turn our attention once again to the temporary system (College 1) that is of primary concern in this chapter. Throughout this chapter, the outcomes of College 1 have been manifest. As Miles suggested, these outcomes tend to touch on many different aspects of the participants' personal and professional lives. Faculty, students and administrators left the Bowdoin College campus with new insights into their careers, families, home institutions, and society in general. They also left with insights into the the nature of work, leisure and service, and with ideas about how teaching and learning can be enhanced on their home campuses.

Many of the problems and sources of disenchantment that were described by Miles also are to be found at College 1. Participants were not able to sort out the rich and changing set of experiences that confronted them at College 1. They often were unable to accomplish all of the goals set forward for the college. In many cases, faculty and students were unable to translate important learnings from College 1 back to their home campus, family, friends or community. Yet, when taken as a whole, the College 1 experience must be considered a success, and the outcomes of College 1 must be considered impressive. They justify the considerable expenditure of time, money and energy that went into the design and implementation of College 1.

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[13] Ibid., p. 483.

To begin with, one of the most important and tangible outcomes of College 1 has been its continuation for a second year, and its role in the successful preparation of a new grant proposal. Many of the unique features of Project QUE could not have been formulated without the College 1-78 experience. Because of the success of both College 1-78 and 1-79, there will be a third year of College 1 to be held during the summer of 1980. College 1-80 will serve as a culminating event for this first CASC National Experimental College. It will provide a final opportunity for the major learnings from both College 1-78 and 1-79 to be tested and more fully explored. This testing and exploration will be particularly important, given the extensive use of temporary experimental colleges in the new CASC QUE project. There will definitely be no further sessions of College 1 after the summer of 1980, in order to avoid the problem of this temporary system becoming permanent.

Though the continuation of College 1 for three years, and its expansion into Project QUE are important outcomes of the project, they are only of benefit to CASC colleges and higher education in general if College 1 has been of value to the participants and their institutions. The continuation and expansion of a worthless enterprise is obviously not praiseworthy. In assessing the beneficial outcomes of College 1, we have summarized various statements that have been made previously in this chapter regarding lessons learned, knowledge and skills acquired, and new perspectives gained. This assessment is related, in turn, to the observations about temporary systems that were made by Miles. Outcomes from College 1 have been placed in one of ten categories: (1) personal, (2) interpersonal, (3) organizational/community, (4) thematic, (5) specific content, (6) general intellectual, (7) professional/career, (8) teaching/learning, (9) curricular and (10) institutional. Following is a brief discussion concerning outcomes in each of these ten categories.

Personal Outcomes

For many of the students, faculty and administrators at College 1, the one-month experience served as a context for exploring self-concepts and affirming a sense of personal worth. Several students at both College 1-78 and 1-79 came to Brunswick with serious emotional problems or a profoundly negative image of themselves as students and learners. Though College 1 was not intended as a therapeutic community, it was of significant benefit to these students. Similarly, some faculty (and faculty spouses) made use of College 1 to explore central issues in their lives: How do I find more time for myself? Do I want to remain in teaching? How can I more fully integrate my academic life and my Christian commitment?

Miles noted that temporary systems enable one to try out new ideas and behaviors without fear of long-term consequence. College 1 proved to be an environment, as Miles proposed, which supported significant personal risk-taking and development. Even for those participants who focused on other domains of their life at College 1, the very act of entering and existing in a temporary community provided valuable personal insights. College 1 students and faculty have repeatedly noted that they gained a new sense of self-assurance from the experience, especially with reference to their ability to cope with major life transitions.

Interpersonal Outcomes

For those faculty and students who came to College 1 with their spouse and/or children, the experience usually had important interpersonal overtones. Some participants found that College 1 enabled them to more fully integrate their family and professional lives. Others found that the month in Maine provided them with an excellent opportunity to form or reestablish close family ties. Even faculty and students who did not bring their families to College 1 report that the experience influenced family relations. Typically, they benefited from time away from their families, using this time for reflection or for drawing closer to other faculty and/or students. Yet, in each instance, faculty and students who did not bring their families report closer and

and more valued relationships with their spouse and children upon returning home.

The role of family at College 1 was at times problematic. Several participants have expressed their disappointment with this dimension of their College 1 experience. They had expected to integrate more fully their family and professional experience at College 1, or were dissatisfied with the day care arrangements at the college. For some couples at College 1, the temporary system added new stress to their marriage. Several faculty members established much closer relationships with students than was normally the case, and as a result provoked jealousy and a sense of rivalry among family members. In another case, a faculty member and spouse found themselves struggling with new priorities for work and leisure, which led to increased tensions in their marriage. The problems which these couples addressed were not new to their marriage, but were exacerbated at College 1.

Interpersonal relationships between students and faculty at College 1 often were as stressful, yet potentially productive, as those between husband and wife. Faculty and students gained new perspectives from living and working with people from radically different socioeconomic, religious, geographic and racial-ethnic backgrounds. Rarely has any college been able to draw together students and faculty from such different backgrounds. College 1 was inevitably an extraordinary educational experience, given this diversity.

For many students, new types of interpersonal relationships were explored at College 1. For instance, most of the students were accustomed to living at home and commuting to school. The experience of living in a dormitory with other students was new and exciting. For many faculty, the College 1 experience provided an opportunity to more fully integrate living and learning with colleagues and students. Interpersonal barriers that often exist on their home campus were not constructed as often at College 1. The openness often was challenging and even disturbing. It also was a source of new insights and interpersonal growth for many faculty and students.

Organization/Community Outcomes

While most of the faculty and students never will be involved again in a temporary experimental college, they will be involved in educational institutions and many other temporary settings. Consequently, as Miles noted, the knowledge and skills they gained while working in (and helping to form) this new organization are invaluable. Several faculty and students have commented on the excitement and insight gained from being part of a newly created social institution such as College 1. They spoke of having a better idea as to how organizations and communities function, and how they could more effectively influence these social institutions in the future. Several students and faculty observed that they now feel more confident about and effective in working with various constituencies and organizations, and spoke with considerable affection about the sense of community at College 1. Several participants were newly convinced that temporary communities can be just as supportive and genuine as longer term systems.

For several administrators and faculty, College 1 provided a rare opportunity to learn more about how to manage a college. Some of the faculty and administrators at College 1 are now moving into administrative roles at their home college and have appreciated the opportunity to learn in a safe place such as College 1.

Thematic Outcomes

While many of the faculty and a few of the students came to College 1 because of the theme (work, leisure and service), many left without a sense of resolution about this theme. Perhaps the theme was too large. College 1, like other temporary systems, may have been too ambitious. Many of the issues embodied in this theme have not been clearly defined or systematically addressed in the literature. Even the search for a book that attempts to interrelate work, leisure, and service proved to be frustrating and unsuccessful. Nevertheless, several faculty and administrators have written major papers on the topic, while others are reading more fully in the area and introducing new perspectives on work, leisure and service in various courses they are teaching.

At a more concrete level, several students and faculty have commented on changes in their own personal attitude toward work, leisure and/or service, as well as associated activities: play, ceremony and humor. One faculty member spoke of a new sense of excitement about work. Another indicated that he had begun to balance off his work with more leisure time activities. Other faculty, students and administrators found that their personal attitudes about service were challenged at College 1. So, while some justifiable frustration has been expressed concerning adequate treatment of the College 1 theme, many participants have acknowledged the significant impact of the college on their attitudes toward work, leisure and service.

Specific Content Outcomes

The comments of students and faculty about the content of the integrated course were quite similar for both College 1-78 and 1-79. The concepts presented in the course were found to be exciting, though often dealt with too briefly. The activities of the course were highly involving, though at times fragmented. The portfolio system of evaluation was eye-opening and satisfying, though at times confusing. Students and faculty, in retrospect, seemed to have learned more from the processes of the integrated course (particularly the portfolios, ceremonies, games and open discussion) than from the formal content. Faculty also have been more inclined to remember and be influenced by the processes of the integrated course than its content. For many students and faculty, Miles' issue of "pacing" also was important. The 1-78 and 1-79 integrated courses both seemed to start slowly and finish with a flurry of activity. This was particularly the case in 1978, and to some extent was a criticism that also was voiced concerning the individual courses.

In most cases, students tended to view their individual College 1 course positively, and particularly appreciated the personal attention they received. Students often indicated that their learning was of a different quality than is usually the case in a college-level course. They worked closely with one faculty member, and felt more like co-learners than students. Faculty similarly noted that the content of their individual courses took on a different character. They took greater intellectual risks with their College 1 students than is usually the case, and often discussed new ideas or moved into new areas that they had not previously explored themselves.

General Intellectual Outcomes

For several faculty, the essence of College 1 was the sharing of interdisciplinary ideas. Regardless of the specific theme of the college, faculty gained new perspectives on several other disciplines as a result of working closely with colleagues in these disciplines. Informal discussions and formal evening seminars involving the College 1 faculty enhanced this interdisciplinary experience. The integrated course and individual courses also provided a forum for considerable intellectual stimulation among faculty. For many of the faculty, College 1 provided them with the first opportunity in years to sit in on another faculty member's course or to team-teach in an interdisciplinary setting.

Similarly, many of the students had never taken an interdisciplinary course before coming to College 1. This experience, in and of itself, was considered by these students to be of value. The interdisciplinarity of subject matter and the diversity of student perspectives on virtually any topic provided a context in which students not only learned about interpersonal relationships from each other, but also gained new intellectual perspectives. College-aged students from rural midwestern communities lived with older students from urban environments. Together, they shared attitudes about marriage, jobs and American society. In the area of theology and religion, particularly diverse perspectives were being offered. A nun taught about natural law to a Protestant Evangelical college student. A Presbyterian Chaplain discussed the use of religious motifs in contemporary films with students from many different religious backgrounds. The richness and sensitivity of dialogue across not only disciplines, but also basic religious belief systems, was impressive and of considerable value to all who participated in College 1.

Professional/Career Outcomes

For one faculty member, College 1 was the starting point for a new career. For several students, College 1 provoked a distinct change in their major area of study and/or their career goals. Other faculty and students used College 1 to firm up or add impetus to existing career plans. In several instances, a faculty member was encouraged to apply for College 1 because he/she was being groomed for a major academic position (division head, associate dean, or chairperson of a curriculum committee). For these faculty members, College 1 validated their institutional worth, and provided the faculty member with new leadership skills and experience.

Since College 1 was not specifically geared toward a certain occupation or discipline, it did not effectively serve as a vehicle for the acquisition of new skills, knowledge or competencies that might help a student advance toward a specific professional or career goal. College 1 was instead a context for reflection on professional and career goals, and for identification of the way in which these goals relate to other life issues (leisure time, community service, family). While both faculty and students at times could use their experience at College 1 to promote a specific cause on campus (e.g., the use of portfolios), they generally found the experience of College 1 to be of greater personal than professional value.

Teaching/Learning Outcomes

While College 1 was not used as often as originally anticipated for experimentation with new instructional methods, many faculty used the college to improve current instructional skills -- especially skills associated with open-ended discussion. Several faculty made use of non-classroom sites for the first time, or conducted their first field trip. For all of the faculty, portfolios evaluation was a new instructional process.

Most important, virtually all faculty identified changes in their attitudes toward students and the teaching/learning process, as a result of College 1. Several faculty are increasingly open to student ideas and and are willing to share classroom time and control with students. They also indicate that they are more willing to try new ideas and share their concerns and apprehensions regarding teaching and learning issues with students. Most faculty cannot report on any new instructional methods that they have employed, other than portfolios, since participating in College 1; they do, however, identify new ways of relating to students within traditional classroom structures.

Similarly, for many students, new attitudes were exhibited at College 1. Students report having established more open and easy working relationships with faculty. They feel more confident in their ability to confront faculty with constructive feedback and join with faculty in the solution of mutual instructional problems. Several students also talked about changes in their relationships with fellow students. They are now less competitive and more willing to learn from other students, rather than relying exclusively on the teacher.

The study habits of some students have improved since College 1, though this is a result of renewed interest in learning rather than any new skills acquired at College 1. In several instances, students who were about to drop out of college returned to their home campus after being encouraged by the College 1 experience. For some students, College 1 stimulated interest in graduate studies and for others an increased concern about teaching and learning issues on their home campus. Several of the College 1 students have assumed major leadership roles on their college campus after returning from College 1.

Curricular Outcomes

In only one case, has a participating college instituted a major curricular revision as a result of College 1. This college is now introducing a component on work into its new core curriculum. While this absence of substantial curricular influence is disappointing, it is understandable given the lack of follow-up services available to faculty participating in College 1. This finding also tends to confirm Miles' observation that temporary systems often fall short in the area of follow through. Project QUE should provide a significant test of the potential impact which temporary experimental colleges can have on a college's curriculum, when this temporary college is combined with follow-up curricular reform efforts.

In several cases, somewhat more modest curricular advances can be attributed to College 1. Several faculty have introduced life planning activities into courses they are teaching or programs they are helping to conduct. In several other instances, faculty have offered the individual course they taught at College 1 back on their home campus. Finally, College 1 faculty often have used their experiences in teaching the individual and/or integrated course at College 1 to modify other courses they are teaching at home.

Institutional Outcomes

Ultimately, any change effort such as College 1 must be assessed with reference to institutional improvement. In the creation of a new college from scratch, the faculty, students and administration of College 1 should have gained new insights, knowledge and skills that can be used to improve their home college. In at least three ways, College 1 seems to have contributed to institutional improvement.

First, College 1 has helped the participating faculty move into new leadership roles on campus. College 1 helped many of these faculty gain increased credibility and a more cosmopolitan perspective on general issues in American higher education. Upon returning to their home college,, many faculty members have noted that they feel more confident as campus leaders, and are more tolerant of the complex and often ambiguous environments in which this leadership must be exerted.

Faculty at College 1 also gained new skills as curricular planners. They were exposed to alternative curricular models and participated in a rather complex curricular planning process while preparing for College 1. Faculty at College 1 were encouraged to read and make use of the tools and concepts contained in CASC handbooks on curriculum and faculty development. They found a supportive environment at College 1 for learning about and trying out a variety of tools and concepts (e.g., portfolios, growth contracts, teaching improvement processes).

Third, College 1 may yet have a significant impact at several of the participating institutions by serving as a model for temporary educational systems that soon will be initiated by these colleges (usually in conjunction with Project QUE). Significant institutional change may require a temporary educational setting in which faculty and administrators can explore mutually alternative curricular, instructional and administrative structures and processes. Colleges, like corporations and social service agencies, may need "collateral organizations" in which problems can be addressed in new ways, new combinations of people and channels of communication can be installed, new norms can be enforced to facilitate new ideas and new approaches to old obstacles, and alternative solutions can be pilot tested and examined.[14]

As in the case of College 1, these temporary educational systems must support risk-taking and constructive feedback. They must promote growth at many different levels: personal, interpersonal, instructional, curricular, intellectual and so forth. As Miles has observed, temporary systems are complex and elusive entitites that require a level of task and interpersonal competency that is rare in our society. The unique skills and experiences of College 1 faculty may be essential in the creation of temporary systems at colleges and universities throughout the United States.

Over the long run, the personal, interpersonal and intellectual growth that has been experienced and witnessed by College 1 faculty and students may be complemented by significant institutional development that these College 1 participants help to promote through the creation of temporary educational systems on their own campuses and on other campuses. If College 1 can be said in the next five years to have contributed in a substantial manner to this form of institutional advancement, then by all accounts it can be declared a successful and worthy venture.

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[14] Dale E. Zand, "Collateral Organization: A New Change Strategy," Journal of Applied Behavioral Science, 1974, 10, pp. 63-89.

APPENDIX

COLLEGE 1-78

PORTFOLIO FORM
FOR
THE INTEGRATED COURSE:

"THE PROBLEM AND CHALLENGE OF WORK AND LEISURE"

STUDENT'S NAME: ______________________________

MEMBERS OF THE COMMITTEE: PEER: ______________________________

FACULTY MEMBER: ______________________________

COORDINATOR: ______________________________

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FIRST MEETING: ______________________________(Date & Time)

SECOND MEETING: ______________________________(Date & Time)

THIRD MEETING: ______________________________(Date & Time)

***

1. WHAT ARE THE PRIMARY LEARNINGS YOU WISH TO GAIN FROM THE INTEGRATED COURSE?

2. WHAT ARE THE UNIQUE STRENGTHS THAT YOU BRING TO THE COURSE?

STUDENT'S NAME_______________
PORTFOLIO p. 2

3. WHAT ARE THE PRIMARY AREAS IN WHICH YOU NEED THE MOST HELP FOR THIS COURSE?

4. WHAT ARE YOUR PRIMARY HOPES AND FEARS FOR THIS COURSE?

5. DETERMINE THE PRIORITY FOR EACH OF THE FOLLOWING COURSE OBJECTIVES:

LEVEL ONE PRIORITY: OF MINIMAL INTEREST OR IMPORTANCE TO ME
LEVEL TWO PRIORITY: OF MODERATE INTEREST OR IMPORTANCE TO ME
LEVEL THREE PRIORITY: OF SIGNIFICANT INTEREST OR IMPORTANCE TO ME

__________ A. PAST Describe the origins of significant attitudes which have shaped work and leisure in past cultures, ancient, European, Asian and American.

__________ B. PRESENT Formulate trends and impacts of present social patterns, national policies and personal values which condition work, leisure and service roles in the United States.

__________ C. FUTURE Explore the ways that people and movements will influence new relationships between work and leisure in the future.

__________ D. PLAN Summarize alternative scenarios, action plans, world views and lifestyles which develop distinctive work and leisure patterns.

STUDENT'S NAME____________________
PORTFOLIO p. 3

__________ E. INTEGRATE Discuss or demonstrate outstanding factors which serve to integrate work, leisure and service.

6. AT WHAT DEGREE (ABCDF, PF) DO YOU HOPE TO DEMONSTRATE COMPETENCE AND QUALITY?

7. WHAT ARE YOUR INITIAL IDEAS ABOUT HOW YOUR LEARNINGS ON THESE FIVE AREAS WILL BE DOCUMENTED?

A. PAST

B. PRESENT

C. FUTURE

D. PLAN

E. INTEGRATION

8. OTHER REMARKS

COLLEGE 1-79

PORTFOLIO FORM
FOR
THE INTEGRATED COURSE:

SPECTRUM: WORK, PLAY AND SERVICE

STUDENT'S NAME: ______________________________

MEMBERS OF THE COMMITTEE: PEER: ______________________

FACULTY MEMBER: ______________________

COORDINATOR: ______________________

I. A. What are the primary learnings you hope to obtain from the integrated course?

B. What are the unique strengths and/or past experiences that you bring to this course that will help you achieve these learnings?

II. What grade do you hope to obtain in this course? ____________

III. Determine the priority for each of the following course areas:

Level One Priority: of significant interest or importance to me (I)
Level Two Priority: of moderate interest or importance to me (II)
Level Three Priority: of minimal interest or importance to me (III)

________ A. Theoretical perspective: concepts of work, play and leisure: an introduction to the theoretical approaches to work, play and leisure, and the relationship between natural law and service.

________ B. Historical perspective: the nature of the individual and society: an analysis of historical views of the relationship of man to his society, including religious and biological influences, the "work ethic" and the question of whether man needs to work.

________ C. Contemporary perspective: uses and misuses of work, play and leisure: a synthesis of contemporary views of work, play and leisure including topics such as creativity, pathologies, games, "the flow" and reasons for work in modern society.

________ D. Alternative perspectives: models for work, play and leisure: an examination of past and present models of work, play and leisure behavior, alternative behaviors for the future and individual concepts of work, play and leisure within the College 1 community.

________ E. Other: ______________________________

____

____

____

________ F. Other: ______________________________

____

____

____

(Please assign each level of priority to at least one course area.)

IV. How do you propose to document achievement in this course that will convince the committee that you have performed at the desired grade level?

Objective A (Priority Rating:_____)

Objective B (Priority Rating:_____)

Objective C (Priority Rating:_____)

Objective D (Priority Rating:_____)

Objective E (Priority Rating:_____)

Objective F (Priority Rating:____)

V. Formal Presentation of Portfolio

A. Comment of Committee Members

B. Grade: ______________ Signatures: ________________________

____

____

Date: ______________ ________________________